



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

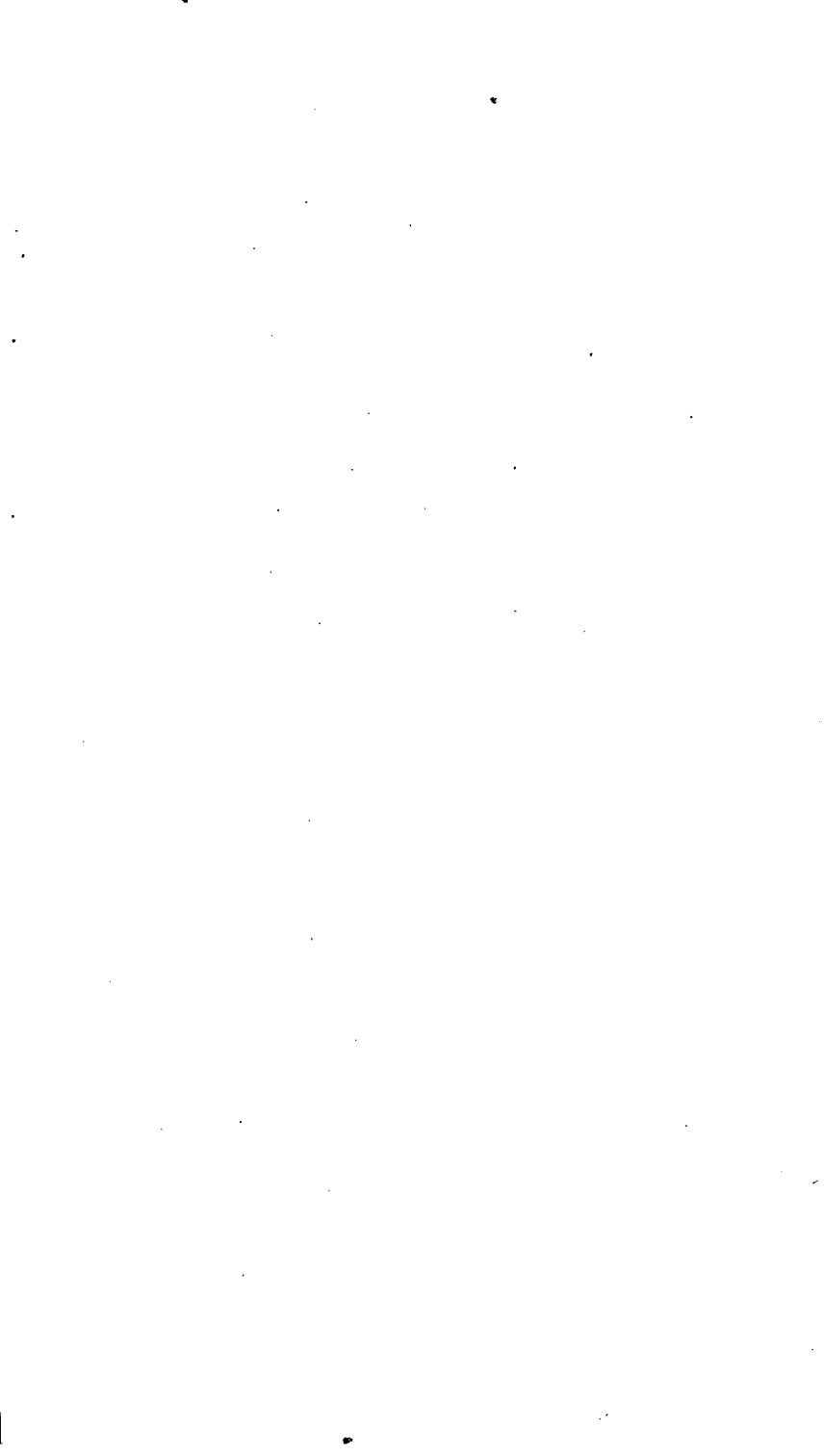




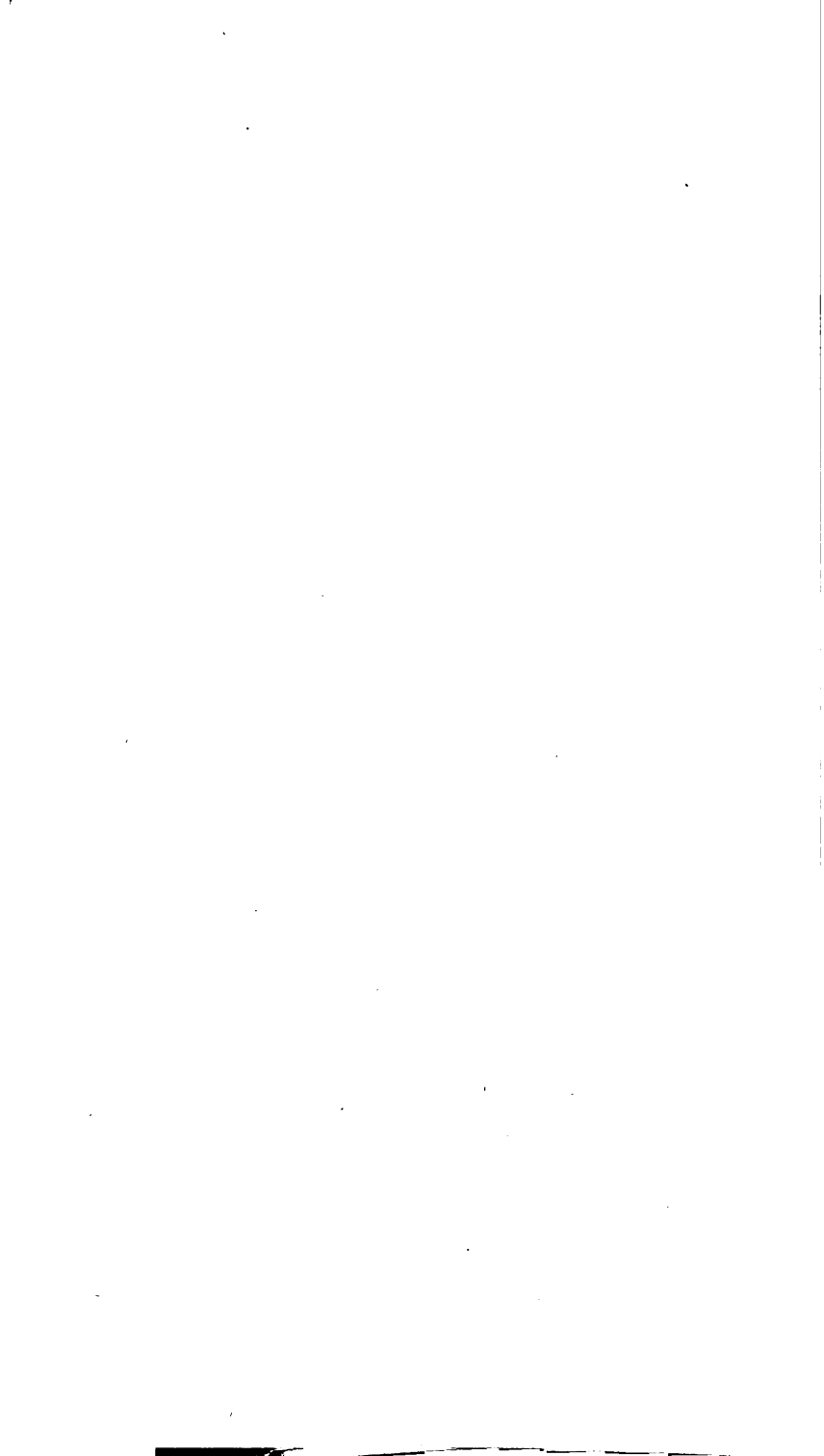
**Harvard College Library**

**FROM**

*Waverhill Public  
Library*











**THE**  
**ASSISTANT OF EDUCATION;**

**RELIGIOUS AND LITERARY.**

**INTENDED FOR THE USE OF YOUNG PERSONS.**

**BY CAROLINE FRY.**

**VOL. X.**

**L O N D O N :**

**PUBLISHED BY JAMES NISBET, BERNERS STREET ;**

**WAUGH AND INNES, EDINBURGH; AND**

**CURRY AND CO., DUBLIN.**

**1833.**

Educ P 113.2



*Haverhill*

*Public Library*

6702.

836.31.

26-47  
15-10

## INDEX TO VOL. X.

---

	PAGE
ARCHITECTURE, ESSAYS ON . . . . .	52, 136, 371
CONVERSATIONS ON THE ANIMAL KINGDOM . . . . .	56, 140, 266
<b>ESSAYS.</b>	
Christ our Example . . . . .	18
Idem, continued . . . . .	161
<b>HISTORY, A SKETCH OF GENERAL.</b>	
Rome : from the Abolition of the Decemvirate to the Death of Camillus . . . . .	1
From that Date to the Battle of Cannæ . . . . .	97
From that Date to the Death of the Gracchi . . . . .	199
From that Date to the Dictatorship of Sylla . . . . .	216
From that Date to the Death of Pompey . . . . .	227
From that Date to the Death of Cæsar . . . . .	236
From that Date to the Death of Brutus . . . . .	344
From that Date to the final Settlement of the Empire under Augustus . . . . .	253
History of the Jews : from the Birth of Christ to the Death of the Emperor Tiberius . . . . .	277
From the Death of Tiberius to the Destruction of the City . . . . .	326
Siege of Jerusalem . . . . .	340
Description of Jerusalem . . . . .	343
The Temple . . . . .	346
History of the Early Christians, from the Birth of Christ to the end of the Acts of the Apostles . . . . .	285
Sketch of the History, State, and Character of the Churches . . . . .	299
Galatia . . . . .	302
Philippi . . . . .	305
Corinth . . . . .	308
Rome . . . . .	311
Colosse . . . . .	316
Ephesus . . . . .	318
Thessalonica . . . . .	323
<b>HYMNS AND PORTICAL RECREATIONS.</b>	
Joy . . . . .	73
To Lady I*** K***, on being asked if Poets can write when they are happy . . . . .	74
Night . . . . .	76
“ Where is now thy God ? ” . . . . .	77
Song, to the “ Echo,” in the Irish Melodies . . . . .	79

# INDEX TO VOL X.

	PAGE
Psalm xxii. 1.	174
Hymn I.	175
Hymn II.	176
The Pilgrim's Song of Expectation	ib.
Moon-light	177
Hymn III.	178
LECTURES ON CHEMISTRY.	64, 152
LETTER FROM A LADY AT THOULOUSE	195
LISTENER	35, 118
NOTICE OF NEW PUBLICATIONS.	
Questions in Roman History	95
Easy Exercises on French Grammar	ib.
History of the Waldenses	ib.
The Life of John Eliot, the Apostle of the Indians	96
The Guilty Tongue	ib.
The Child's French Friend	ib.
The Bible Story Book	ib.
Bingley's Practical Introduction to Botany	193
The Wild Garland	ib.
A Lecture on the Geography of Plants	ib.
De l'Assurance de Foi et de la Possession du Salut	194
Le Nouveau Bartimees	ib.
Elements of Geography	ib.
A Tour to Great St. Bernard's, and round Mont Blanc	ib.
Conversations on the Parables	ib.
Edwin, or the Motherless Boy	195
Interesting Walks of Henry and his Tutor	ib.
REFLECTIONS ON SELECT PASSAGES OF SCRIPTURE.	
1 Cor. viii. 10.	29
Matt. xxvi. 58.	30
Mark xii. 37.	31
Psalm cv. 39.	33
Mark xiv. 8.	34
Philip. iii. 13.	113
Psalm xvi. 6.	114
Coloss. ii. 8.	115
Matt. xxvii. 46.	117
Isaiah lii. 9.	368
REVIEW OF BOOKS.	
Prophetic Scriptures	80
The Christian Year	180
The Pelican Island, by James Montgomery	ib.

## ERRATA.

Page 277, line 15, after "them" insert *some account*.  
Page 347, line 3, for "north," read *east*.

# THE ASSISTANT OF EDUCATION.

APRIL, 1828.

## A SKETCH OF GENERAL HISTORY.

*(Continued from Vol. IX. page 313.)*

ROME, FROM THE ABOLITION OF THE DECEMVIRATE, B.C. 443, TO THE  
DEATH OF CAMILLUS, B.C. 360.

THE Commonwealth of Rome was now restored to its former condition, under consuls and tribunes of the people; and the same spirit of contention between the patricians and the commonalty was revived; interrupted, and at times suspended, as before, by inroads of the Italian states, the Æqui, Volsci, and Sabines; perpetually subjected, but returning anew to the contest on every opportunity. The chief object for which the people at this time contended, was to have Plebeians admitted to the consulship, and allowed to intermarry with patricians. At one time they so far prevailed as to suspend the consulship, and elect military tribunes in their stead: this revolution lasted only a few months, but was very frequently afterwards resumed. In B.C. 438, the Censorship was first established. The proposal for this new office originated with the consuls; who, observing that much confusion was growing in the state from no census having been taken for seventeen years, and un-



willing to burthen themselves with this additional duty, proposed to elect two magistrates, with the title of Censors, who should every five years number the people, and take an account of their effects. It was not foreseen either by the senate or people, to what a height of power this office might grow, and no opposition was made to it. Papirius and Sempronius, who had been consuls, were chosen the first censors: but no sooner was the censorship established as a distinct magistracy, than the censors began to take upon themselves the reformation of manners, under which pretext senators and knights, as well as the meanest of the people, became amenable to their tribunal.

In cases of popular tumult or foreign invasion, a dictator was again frequently chosen, and generally proved effectual to the immediate object of his interference. The next device of the plebeians was to pass a law abolishing the use of white garments. It was customary for those who aspired to any office, to show themselves to the people on market-days, in habits of extraordinary whiteness, paying court to the meanest citizens, shaking hands with them, &c. From this they were termed *Candidats*, or *Candidates*, from the Latin, *candidus*, white. As this practice had only been used by the nobility, the plebeians hoped, by abolishing it, to put an end to the arts by which the patricians usually got the votes of the poorer classes, in preference to the richer plebeians, for those offices to which both were eligible. The law for prohibiting the use of white garments was consequently passed, in spite of the opposition of the patricians.

Among the contenders for liberty against the incroaching power of Rome, we find at this time the Veientes and Fidenates, also Italian states; for Rome had yet no conquests and no enemies beyond. Still her power was growing as the years advanced. Often endangered, often suffering, accession of strength and power was the ultimate result of every contest. After the lapse of some years, the story of the Agrarian law was revived:

but was for a time appeased by the distribution among the soldiers of the spoils of war; and a law was now first introduced, of maintaining the Roman infantry at the publick expense. Hitherto, all soldiers served at their own cost, which to the poorer citizens was often the cause of ruin to their families. It was now decreed that the infantry should receive pay, the money to be raised by publick taxes. This for a time produced entire reconciliation between the rich and poor. In a very short time after, pay was also decreed to the cavalry.

In the year B.C., 391, the city of Veii, after being ten years unsuccessfully besieged, was taken by the Romans, under Camillus. This was effected by means of mines and sappings. The Roman pioneers, divided into six companies, relieving one another, the work advanced without interruption, and a passage under ground was opened to the castle. From this the soldiers sallied out, at the same moment that a signal was given to the remainder of the army to assault the walls. In different parties those within attacked the enemy on the ramparts, beat down the gates, and quickly admitted the army into the city, where all who resisted were put to the sword. The immense booty was in this occasion divided among the soldiers: a practice that seems now to have prevailed over the original law of carrying it into the publick treasury.

The fame of Camillus was farther augmented by the subjection of the Falisci, another Italian state. The affair is thus related. Camillus besieged their capital city Falerii, and surrounded it with lines, but so distant as to leave space for the citizens to walk without the walls. A man to whom the youth of Falerii were committed for education, walking with his pupils without the gates, formed the treacherous project of giving them into the hands of the enemy, and for that purpose led them to the camp. Entered into the presence of Camillus, he said to him that these were the children of the chief nobility of the Falisci, and having possession of them,

the Roman might make what terms he pleased. Camillus, struck with terror at this act of treachery, ordered his lictors to strip the wretch, and furnish the youth with rods to drive him back into the city. In consequence of this act of justice, the Falisci sent a deputation to Camillus to treat for a surrender of the city, satisfied, as they stated in their address, that they could not live more happily than under the dominion of a people so just and generous. An alliance was consequently entered into, Camillus demanding only the expenses of the war; much to the dissatisfaction of his troops, who had anticipated the rich plunder of the city.

The unpopularity of this renowned general increased with his successes. On occasion of the taking of Veii, he had offended the prejudices of the people by appearing at his triumph in a chariot drawn by four milk white horses, his face painted with vermillion. White horses, since the expulsion of the kings, had been allowed only to Jupiter and the sun; and the statues of the gods were commonly painted with vermillion. This therefore was construed into affecting divine honours, and gave considerable offence; augmented now by the disappointment of the troops in the pillage of Falerii. It was never difficult to find accusers to an unpopular leader. Camillus was charged with applying certain spoils to his own use; and rather than endure the insult thus offered him, went into voluntary banishment: leaving the city deprived of its greatest and only efficient protector.

Hitherto, as we have stated, the contests of the rising commonwealth had been confined to the Italian states, in near vicinity to the territories of Rome; a number of cities and kingdoms which she had successively subdued, but had been forced to wage perpetual war to keep in subjection. A new and foreign enemy now appeared upon the field: a nation of whom, not having before spoken of them in our view of history, we must give some account, as they will not claim a history of their own, till after the date of the Christian era.

Like most other people, the Gauls make their first appearance in history as a nation already populous and powerful, without any authentic relation how they became so. The nations of the world had now increased in every direction, and the whole of Europe probably was peopled, though its civil history is confined to the territories of Greece and Rome: the term barbarian comprising all beside. From the slight accounts we have, it appears that Gaul was anciently divided into three parts; Gallia Belgia, reaching from the British Channel to the Seine; Gallia Celtica, comprising the country between the Seine and the Garonne to the Alps; and Gallia Aquitania, between the Garonne, the Pyrenees, and the Western Ocean. Before this period the Celtæ, or inhabitants of Gallia Celtica, had several times crossed the Alps, and entered Italy. The object of these rude incursions was to find new settlements for their superfluous population: the invading party took possession of the first ground they could seize, and there remained. In this manner the Gauls, or Celtæ, had first settled themselves in Bohemia and Bavaria, afterwards in Piedmont and Lombardy, and later still in the territories now belonging to Venice, in Bologna and Ravenna. Many centuries after this, during the years that Rome was occupied with the siege of Veii, the Gauls were again heard of as conquering Umbria and Picenum, and besieging Clusium, a city of Hetruria, the near neighbours and allies of the Romans. It does not appear, however, that the Romans had any apprehensions of these strange conquerors, until called upon by the Heturians to interfere in their defence. One Brennus was then their leader, to whose camp, under the walls of Clusium, the Romans sent three ambassadors to demand what pretensions so remote a country as Gaul could have to the territories of Hetruria. Brennus replied, that all had a right to what they could conquer; the only right of possession known to barbarous nations, as it appears; and added, that the Heturians, having

more lands than they could cultivate, were very unreasonable in not giving up to him what they did not want; reminding also the Romans of their own invasion of surrounding states. The ambassadors asked permission to enter the besieged city, which being allowed them, they headed a sally against the besiegers, and one of them slew a Gaul. Hereon Brennus, in resentment, broke up the siege of Clusium, and marched towards Rome. The inhabitants of towns and villages fled at his approach; but he paused nowhere, alleging that his sole object was revenge on the Romans. The commonwealth was that year governed by six military tribunes, instead of consuls. These hastily led out an army of 40,000 men; the enemy had 70,000. The Romans, hitherto victors every where, fled from this new enemy almost without fighting; numbers were drowned in attempting to swim the Tiber, others were slain by the pursuers, and some re-entered Rome, to spread alarm and confusion within the city, never before entered by an enemy.

The day after the battle, Brennus approached the walls, and his scouts brought him intelligence that the gates were open, and not a Roman was to be seen upon the ramparts. The barbarian could not conceive that they would thus abandon the city to be pillaged without resistance, and fearing an ambushade, hesitated to enter. This gave the Romans time to remove into the Capitol all who were able to bear arms, with as much provision as could be collected; and that it might last the longer, none were admitted into the place but those who could assist in defending it. The old men, women and children, thus abandoned, fled to the neighbouring towns. The vestal virgins, having hidden every thing appropriated to the gods, which they could not carry off, removed with the sacred fire to Cære, a city of Etruria, where they continued to perform the sacred rites of religion. About fourscore of the oldest and most illustrious citizens, among whom some were pontifices,

some had been consuls, and some distinguished generals, devoted themselves to death by a vow, which the high pontiff, Fabius, pronounced in their names. It was the belief in Rome, that by this voluntary devoting of themselves to the infernal gods, reverses were brought upon an enemy. To give more solemnity to the sacrifices, the venerable victims dressed themselves in their pontifical, consular and triumphal robes, repaired to the forum, and placing themselves in the curule chairs, waited the conqueror's approach.

Brennus, after three days of unnecessary precaution, entered the city. He found the gates open, the walls without defence, and the houses without inhabitants. Rome appeared a desert; the barbarian still felt uneasy in the suspicious solitude, and not without much hesitation, dispersed his people to pillage the city. Advancing himself to the forum with his troops, he was struck with the scene that presented itself. The old men, silent and motionless as statues, with their magnificent habits and serene countenances, seemed like the deities of the place, and for a moment arrested with awe the barbarian soldiery. One at length, bolder than the rest, ventured to touch the beard of a senator, who indignantly struck the intruder with his ivory staff. The soldier killed him, and the rest were immediately slaughtered. Nothing was now spared. All who were concealed in the city were dragged forth and slain, fire was set to the houses, the temples and publick edifices were demolished, and the walls razed to the ground: 363 years from its first foundation, nothing was seen on the ground where Rome had stood, but hills covered with ruins, and the Capitol, surrounded by a barbarian camp. B.C. 385.

The banished Camillus, meantime, was earnestly occupied for the benefit of his people, assembling such troops as had scattered themselves over the country, and preparing to lead them to the relief of the Capitol. This, as being still under sentence of banishment, he would not however attempt, till legally recalled. To send a message

abundant spoils, Camillus was welcomed with the appellation of Romulus, father of his country, and second founder of Rome.

He returned, however, to a city without walls, and without habitations. The desolation of such a scene, their strength diminished by misfortune, and without materials for building, the people much desired to abandon the place, and make Veii the future capital of the country. This Camillus and the senate opposed, and with some difficulty prevailed. Camillus laid down his dictatorship, and new magistrates were chosen. Their first care was to collect all the ancient monuments of the civil and religious laws that could be found among the ruins. The law of the twelve tables, and some of the laws of the kings, had been written on brass, and fixed up in the forum; and the treaties made with several nations had been engraven on pillars erected in the temples. Much pains were taken to gather up these precious remains, and what could not be found, was supplied from memory. The pontifices took care to re-establish the religious ceremonies, and made a list of lucky and unlucky days. All attention was then given to the rebuilding of the city. It is related that workmen, digging among the ruins, found the augural staff of Romulus untouched by the flames: this was esteemed a prodigy, betokening that the city would endure for ever. The *Ædiles* had the direction of the works, and private houses were erected chiefly at the publick expense: but, it is said, with no more beauty or regularity than at the rude beginning of the great metropolis; where, even in the days of its magnificence, as it is stated, the faults of the original plan of building could not be entirely rectified. B. C. 384.

The city thus rebuilt, and the government again settled, the former state of things was renewed. Camillus was a third time made dictator, for the suppression of foreign wars; and many years held the management of civil affairs in the capacity of military

tribune. Another instance of the severity of Roman justice occurred at this time in the death of Manlius, the former hero of the capitol. He was among the most distinguished of Roman soldiers: but the superiority of Camillus seems to have irritated his ambition, and provoked him to treasonable practices. Thus instigated, though a patrician, he joined himself to the party of the people, affected popularity, opposed the proceedings of the government, and kept himself perpetually surrounded by a crowd of factious citizens. It became necessary for the senate to inquire into his proceedings. A creditor had seized a centurion for debt, and was, by sentence of law, conveying him to prison, when met by Manlius and his seditious party. With many bitter and reproachful words against the oppressions of the rich, Manlius paid the debt, and admitted the prisoner among his guards. He reported that the senate, to rob the people, had concealed money taken from the Gauls, sufficient to pay their debts, and promised to lead them to where the treasure was concealed. On these proceedings he was summoned before the comitia, and refusing all reply to the charges but violence and reproach, was committed to prison. The multitude surrounded the doors of the prison day and night, threatening to break it open, put on habits of mourning, and neglected to cut their hair and their beards. Alarmed by these demonstrations, the senate thought fit to release the leader; a timidity that only gave encouragement to further sedition. At the election for the next year, Camillus being chosen a fifth time military tribune, the anger of Manlius kept no bounds. He assembled the factious citizens at his house; exhorted them to free themselves; to abolish all consulates and dictatorships, and establish an exact equality among the members of the republick, selecting a chief who would administer impartial justice to the patricians and themselves. It is said that a plot was formed to seize the capitol, and make Manlius king. What proof was brought against him does not appear; but he was



again summoned before the comitia, on the customary charge of aspiring to the sovereignty. This being a capital crime, the accused appeared to answer it in deep mourning; but the love of liberty prevailing over the ties of blood, neither his brothers, nor any of his relations appeared in mourning, as was the custom, to intercede for him. Nothing prevented, his immediate condemnation, but the place on which he stood for trial—the Campus Martius, whence his judges could see the capitol Manlius had so lately saved. Moved by this circumstance, they several times postponed, for three market days, the pronouncing of the sentence. Manlius meantime omitted nothing that could win compassion from his judges. He produced four hundred citizens whose debts he had paid, and redeemed them from bondage. He showed thirty suits of armour, the spoils of as many enemies slain in single combat. He was the first Roman who won a mural crown, fighting on horseback. He had received eight civic crowns for saving the lives of citizens in battle, and had been seven and thirty times rewarded by his generals for extraordinary valour. He had saved in battle the life of Servilius, general of the horse. And, above all, he had defended the capitol from the midnight attack of the Gauls. To this he frequently turned during his pleading, and called on the gods who resided there for succour. While this place was in sight, sentence could not be procured against him from the people: which perceiving, the tribunes deferred the judgment to another day, and appointed the place of assembly in the Peteline wood, whence the capitol could not be seen. Manlius was there condemned to be thrown headlong from the rock, and sentence immediately executed. The house where his cabals were held was razed to the ground, and a decree passed that no citizen should thenceforth dwell on the capitol, lest the position should suggest and facilitate the enslaving of the city. The Manlian family also determined that no member of it should afterwards bear

the prænomen of Marcus. Yet was the hero scarcely dead, but his loss became universally lamented; and a plague that shortly followed was attributed to the wrath of Jupiter on his account.

At a very advanced age, Camillus was a sixth time tribune, and appointed to command against the Volsci; Furius, a younger tribune, being associated in the command. Camillus showed some reluctance to engage, which the troops, instigated by Furius, attributed to age, and they insisted on making the attack. Camillus refused to lead them, and remained with a *corps de reserve* in the camp. The precipitate attack was repulsed by the Volsci, and the Romans driven back upon their camp. Camillus on learning this disastrous flight, left his tent, though greatly indisposed, and led his reserve to the gates. He reproached the flying troops with seeking shelter in the camp they had lately been so impatient to leave, and refused them admittance till they should have defeated the enemy. Encouraged and led forward by him, the troops again attacked and defeated the Volsci. It was expected that Camillus would accuse Furius before the senate of misconduct, and the insulting reproaches he had made him for declining the battle: but instead of doing so, the general endeavoured to cover his disgrace by choosing him again for his colleague. The character of the brave Camillus seems to have no stain upon its greatness.

Shortly after this a dictator was again demanded against the Prænestini, who had entered the territory of Rome. Titus Quinctius, holding that office twenty-five days only, took Præneste, and brought thence the famous statue of Jupiter Imperator, which was placed a lasting monument of his glory, between Jupiter Capitolinus and Minerva, in the capitol.

Camillus became a fourth time and a fifth time dictator to repel an incursion of the Gauls, which was quickly accomplished; and to still the factious demands of the plebeians, for which even the dictatorial authority proved

insufficient. A share in the consulship was now the object of contention. The first commotion is said to have arisen out of the jealousy of a woman, the daughter of Fabius Ambustus, a patrician, who being married to a rich plebeian, could not endure the superiority of rank given to her sister by union with a patrician; and engaged her father to enter into projects for procuring the elevation of the plebeians, particularly to the right of being elected to the consulship, and the abolition of the military tribuneship. Years of anarchy ensued upon this demand, during which Camillus, upwards of fourscore years of age, twice assumed the dictatorship, in hope to repress the encroachments of the people; but he could restore tranquillity only by yielding to their demands. The military tribuneship was laid aside for ever, the consulate was re-established, and the first plebeian consul elected in the person of Lucius Sextius. B.C. 362.

In return for this concession, the people consented that a civil magistrate, entitled prætor, should be elected from the patricians. His business was to administer justice in civil affairs; the consuls, with whose office this had been hitherto combined, being perpetually absent with the armies. It was at this time considered the second dignity in the state. In the lapse of ages the prætors became very numerous; and as the empire extended, prætors were appointed for the provinces. Another office also arose at this time. In gratitude for restored tranquillity, the great games were to be celebrated in honour of the gods. Hitherto they had lasted only three days; on this occasion they were to last four; wherefore their name was changed from *ludi magni*, to that of *ludi maximi*. For some reason the ædiles refused to make the preparations which it was their office to do, on which the young patricians offered to take the charge, and it was thence agreed to establish two patrician ædileships, to be called *ædiles curules*, from the ivory chair on which they sat, and they were considered of higher rank than the plebeian ædiles. Their business was to take

care of the temples, theatres, games, markets, tribunals of justice, and the repairing of the city walls; also to prevent the introduction of any novelties into religious ceremonies. They examined the fables, and pieces written for the stage, and seem to have had the censorship of other writings. To them the generals of armies, on their return from the field, delivered the corn and provisions taken, as they did the prisoners to the prætor, and the money to the quæstor.

This arranged, Camillus built the temple he had vowed to Concord. It was erected at the public expense, at the foot of the capitol, so as to be seen from the forum, and the places where justice was administered. The excellent Camillus then laid down his last dictatorship, his country being at peace, and in quietness within, and died the following year. History has given us few characters of such unblemished greatness. Camillus is said never to have fought without victory, or to have besieged a city without taking it: when persecuted by his country he cherished no resentment, and only waited the opportunity of returning to its service. No object appears at any time to have actuated him but the public interest, and the demands of impartial justice between conflicting parties. He repeatedly rescued his countrymen from impending danger, composed their differences, and left them in security and peace.

Mention is at this time made of some remarkable modes of superstition existing in Rome. At the period of Camillus's death the plague, to a great extent, was raging in the city. To stay its ravages the people had recourse to an ancient superstition, called *lectisternium*. It was an entertainment made for the gods in their own temples, where tables were spread, and beds placed round them, on which, after the fashion of the Romans, they were to recline and eat. The beds were placed near the altars, and strewed with leaves and odoriferous herbs, as well as the temples; whence the ceremony was called *lectisternium*, a strewing of a bed. The

statues of Jupiter and the other gods were laid upon these beds; those of the goddesses being placed on chairs, after the manner of the Roman women. This project not being successful in appeasing the wrath of heaven, recourse was had to another of equal promise—the introduction of a new sort of game, called *scenici*, from their being performed on a scene, or stage erected in the shade. This is the first mention we have found of dramatic performance among the Romans. The actors, or *histriones*, as they were called, were brought from Etruria. They danced upon the stage to the sound of the flute, and kept time with motions and gestures, unaccompanied at first with any verses or discourse. Afterwards the Roman youth mixed jokes and raillery with the practice of these foreign dances; and the amusement becoming popular, persons were induced to compose verses for the stage. These were succeeded by satires, written in verse and set to the flute, to be repeated with suitable gesticulation. Some years after the satires were converted into regular plays. In Rome, however, the profession of an actor was always esteemed infamous, and unworthy of an honest man. None who acted on the stage were capable of serving in the legions, or bearing either civil or military employments. They could not be incorporated into any tribe, and had consequently no right of suffrage. A senator, if he acted but once, was immediately degraded, and a knight forfeited his privileges. An actress was infamous, and included in the laws pertaining to common prostitutes.

The newly-invented games failed, it seems, to propitiate the gods. They were performed on the banks of the Tiber, which happening at the time to overflow, it was concluded that the remedy was not efficacious; and recourse was had to another ancient religious ceremony, said in former times to have been successful in checking this fearful malady. This was the driving of a nail by a dictator, into that part of the wall of the temple of Jupiter Capitolinus, which divided it from the chapel of

**Minerva.** The origin of this curious practice seems to have been in the want of numerals, by which to count the years. When this famous temple was built, after the expulsion of the Tarquins, wishing to mark the years from the first building of the city, and having no characters in which to do it, the consuls drove as many nails into the walls as they wished to designate years from the founding of the city; and every year afterwards, on the ides of September, the chief prætor or consul drove a nail into the wall to show the year of his consulship: a ceremony afterwards transferred to the dictator, as the higher office. At the period of which we are speaking, however, this custom had been long disused, and the revival of it was prescribed as a means to stay the plague. A dictator was created for the purpose, and with great solemnity drove the nail: with what effect on the pestilence history has not informed us.

Observing the condition of the Roman republic at this period of its history, we find that having waged perpetual and successful warfare, increasing in glory and wealth, she had gained scarcely any increase of territory; her permanent jurisdiction being confined within six or seven leagues of the capital. Her neighbours and allies at times submitted, but on every return of domestic sedition, took the opportunity of throwing off the yoke. Perpetual strife between the nobility and people prevented all permanent conquests; and we find the Romans up to this period, perpetually fighting on the same ground, and subduing the same enemies.

## CHRIST OUR EXAMPLE.

---

A FEW

### SHORT ESSAYS ON CHRISTIAN CHARACTER.

---

#### ESSAY THE FIRST.

---

*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord.—*  
2 COR. iii. 18.

---

#### INTRODUCTORY.

THE time is not long passed—perhaps for the greater number, it is not passed now—when some vague idea of character made up the whole estimate of religion amongst us. A good christian was supposed to be a man who paid his debts, loved his family, dealt honourably with his neighbours, kept the peace, and carried himself amiably and respectably in society; without any consideration what he believed of the doctrines of Christianity, or whether he believed in Christ at all. The infidel poet's line was the creed of our people—"His can't be wrong, whose life is in the right." But, alas! the creed was worse than the axiom. This in the abstract is true. For as there is no rule of right but the written word of God, no perfect example of right but the example of Christ, he whose life should have been conformed to it, could not have been wrong. He had been a christian—for the will of God is that we believe on him whom he hath sent; no man can do it otherwise; and none can follow Christ, until born anew, and sanctified by his Holy Spirit. But this is not what the poet meant, nor what his unconscious copyists mean—whether they be avowed Socinians, or of the thousands who are Socinians in heart without being aware of it. These all—unless they be too polite to use a name to which

they attach the idea of cant and vulgarity, or unless the enmity of the heart to the gospel of Christ extends itself to the very sounding of his name—these pretend to think the example of Jesus the only thing necessary to be attended to; the morality of the bible the only thing of importance in it. These to follow and to keep, they fancy themselves competent, by virtue of power given of God at their birth, or some grace imparted at baptism; or some act of beneficence, they scarce know what, by which the will is taken for the deed; and if they have not done well, it suffices that they have done the best they can. More than this they will not hear or heed. If you speak to them of faith, they answer you, that works are better—if you show them sin, they answer you, that God is lenient, and their hearts are good—if you show them Christ, they tell you it is better to be like him, than to talk so much about him—if you commend to them his disciples—O but they have done so and so, they have been sinners, and are consequently hypocrites—if you discommend those who deny him—these are most upright, conscientious men, we have no business with what they *think*. Nay, if we give them the book of God itself, they will read none of it and teach none of it to their children but the gospels, which they idly and falsely conceit to be the practical part of scripture. Character, character—this is the cry with these, they will have nothing but character. The men of the world cannot be wrong, they are so good—professors of religion cannot be right, they are so bad. They will judge all by character. Well—we have no objection. It is a scripture test—“By their fruits ye shall know them.” We bespeak only that the fruit which the branches bear, shall resemble that which grew upon the root. There shall be no choosing of it by our taste, or our habits, or the maxims and conventions of society. There shall be no judgment of it, but the judgment of God as it is declared in scripture. Then we shall be agreed; and will bespeak from the advocates of morality



a favourable reading of our sermons upon Christian Character.

In just and important opposition to a persuasion which virtually sets at nought the sacrifice of Christ, makes it needless, makes it vain; denies the truth of scripture, the corruption of man, the nature of sin, and the faithfulness of God in that which he has said; and sinks Christianity to a level with Deism, Paganism, and Mahometanism, which all have a code of morals of their own—in just opposition to this virtual Socinianism, our evangelical Church has now extensively and successfully maintained the incapacity of man, in his natural state, to work anything good in the sight of God; the utter condemnation under which he lies to everlasting punishment; the necessity of an entire change of heart, a new principle, a new nature, before he can enter on the christian course, or be rightly entitled christian: and that this change does not take place by formal admission into the visible church, but by the direct influence of the Holy Spirit, given of God as he pleases, of his free mercy and for Jesus' sake. For the evidences of such a conversion, appeal is made to scripture: they are plainly there set forth; repentance towards God, and faith in the Lord Jesus Christ are the first; and it is insisted that evidence of such a conversion should be given, before we concede to any one the name of christian, or admit that his life is or can be acceptable and pleasing to God, be it as moral as it may.

Under this scriptural understanding of the christian religion, it is of course that conversion should become the prominent object, the theme of the preacher's exhortation, and the ground of every believer's hope. "Repent, and be ye converted," is the perpetual command—"You hath he quickened who were dead in trespasses and sins," is the sweet earnest of all good expected at the Saviour's hands. This conversion, this change of heart, this new birth, as it is in Scripture called, has been likened to many things, which for its suddenness,

sometimes, and for its entireness it resembles; all important commencement—a beginning on which all else is consequent. To the man who is hereafter to see, it is the giving of eyesight, without which he cannot begin to see—to one who is to live, it is awakening from death; without which the functions of life cannot begin—to one who is to serve a new master, it is release from previous bondage, without which he is not free to enter on another service. These are the figures used. And because all exhortations to serve God, and lead a good and christian life, while the heart yet remains unchanged and the spirit unquickened, are utterly unavailing, and opposed to this decided character of scripture language, “Repent, and believe in the Lord Jesus Christ”—become conscious, that is, of your need of a change, and believe that ye can have it only by the purchase and the gift of his redeeming love—is the first exhortation made to the sinner; as it is the first thing we each, as sinners, dead in trespasses and sins, have to enquire after and to know if it has taken place within us.

Thus, conversion has become much the theme of our conversation, and the theme of our thoughts, and the theme of our prayers, of our gratitude, and our rejoicing. And with good reason. For we believe, on the words and on the faithfulness of God, that the work he has begun he will complete; and having by his Spirit touched us into life, he will preserve the feeble breath within us, until it grow to immortality. When, therefore, we are converted to Christ, changed from our native enmity to love, we believe that we are saved; we call God our Father, and claim as our privilege the hope of glory: and so long as the assurance of this one act of mercy abides with us, we feel amid the sins and the dangers that surround us, no apprehension for the ultimate issue of our travail. We do well: God is more honoured by our confidence than he could be by our doubts, or any degrees of mistrustful, anxious labour with which we might hope to relieve them. Nothing, therefore, do we mean

to say against this holy confidence—the source whence all christian character must derive the living principle, without which the action of life cannot be carried on. Proportioned, we believe, to the vigour of this principle, will be the action it produces.

But we have observed a disposition at this time very prevalent, not always directly admitted, but easily come at if you question closely, to consider pardon, and safety, and the hope, not very animated, of a future heaven, as the whole of salvation; or all of it, at least, that is dispensed to us in this life—holiness and happiness, the blest remainder, being to be waited for till we die. To some, I believe, this is a point of faith; and they would openly contend with us against any such thing being required as progressive sanctification, or sanctification at all, other than is imputed to us from the perfect merits of our blessed Lord. With the imputed righteousness by which we stand justified and sinless in the sight of God, they join an idea of imputed sanctification; by which, without any change wrought in us, we become holy and prepared for bliss, at the same moment that we are pardoned and accepted in Christ; nothing more having to be done by or in us, until the day of our union with him. We do not stay to controvert this doctrine, untrue and unscriptural as we believe it to be; because for few that have received it, as an examined tenet of their faith, there are thousands with whom it is an unexamined and unsuspected error, of carelessness rather than of conviction. These we would persuade, without entering into controversy with the determined. For the consequence of this base contentedness with an unhallowed and unhappy safety, the half of what Christ has promised, and that not the better half—for if it rested there, it would be utterly unavailing to us; it would have pardoned us for misery, without making us blessed; it would have sent us from prison with our fetters on, and preferred us to a heaven which would not suit us when we come there; the little haste for it evinced by

persons in this condition is a proof of it—the consequence of this low estimate of what salvation is, is a life and conversation proportionately low, very little of enjoyment, a stupidity of expectation that scarcely ever warms into desire. Heaven's untasted banquet is spread before an appetite that longs not for it, because it has not tasted of its sweets. There is no desire for the bridegroom's coming, because there is no assimilation of character and feeling, that should make the blest companionship desirable. Persons know not themselves the cause of this wish to delay, though conscious of its existence. They say that the love of life is natural to us—or that they are not so presumptuous as to be in haste, when perhaps they are not fit. But if thereupon you advise them to become fitter, by a nearer walk with God, they recur to the first principles; their fitness is of God; he has promised; they are redeemed in Christ; they know they are safe. Happy truth! enough, one would think, to make us long after him as the hart panteth for the water-brooks, and lose all care for what may intervene, in watchful expectation of his coming. But it does not do so in this case. Time loses but little of its importance, earth but little of its influence. And this betrays itself in a mode of talking, which I think is not so good as it is common to good people. A sort of acquiescent self-reproach, which makes up its mind to the shame it confesses and the falseness it laments, as if sin had lost its culpability, and become a mere misfortune. The expressions are after this manner "We all care too much for these things;"—"We all forget God in the business of the world"—"We all like our own will better than his"—"We all fear men more than God"—"We all desire the praise of men"—"We all give more thought to temporal than to spiritual good," and such like. As if there were no higher state of sanctity, no closer walk with God, or nearer resemblance to his image, than that they have attained. And they are not pleased, so I have sometimes observed, to be told that we do not all forget God—that we do not all care

for the things of earth—that we do not all choose our own will rather than his—that we do not all value the praise of men, and so on—after anything like the measure in which they acquiesce—that there is a higher and a holier walk, not only attainable, but their indispensable duty to attain. - If they be high and self-confident spirits, they dislike and ridicule the holy pretension—if they be meek and humble, they feel this representation a reproach; and perhaps suffer distress of mind, lest you question the reality of their principle. For we speak not this of persons who have not the principle, and excuse sin because they love it. These have found the pearl of price; and they would not, with all their faltering, part from it to save the life they love, or buy the world they care for: but from mis-appreciation of its use and beauty, they have laid it for safety in the casket, when they should have hung it about their necks, the pride, the ornament, the joy of their existence.

When man from his state of blissful innocence in Eden fell, the utmost extent of his forfeiture we know not. We know not to what condition he would have attained, had he remained in obedience; we scarcely know what measure, or what manner of bliss it was he parted from when he went out of paradise. But we are told he was created in the image, and lived in the favour of God; and when he sinned, he lost that image, and he lost that favour. The death of Christ having repaired the injury that sin has done, and averted from his people all the curse and all the consequence of the fall, has placed them in a condition, not worse, but better than that in which they were created. For this it is not enough that they be restored to the favour of God, pardoned reconciled, received again. They must be restored to his image also, else is their sentence not reversed; their ruin not retrieved. Justly therefore have we said that they who rest satisfied in the bare and barren hope of being safe for eternity—by which little more is understood than safety from the punishment of hell, do mean

ly estimate the Redeemer's work, accept but the half of what he has proposed, and wearily and unsafely postpone the other half, as something infinitely now beyond their reach. True, it is beyond our reach, in the ultimate perfection. Holiness and happiness unalloyed, cannot be the inhabitants of a corrupted world, in a yet sinful bosom. Sinless perfection cannot be copied from its divine original entire, till the soul that is to receive its characters has put off mortality. And so are the depths of scientific lore beyond the reach of the young intellect in its first essay to reach them. So are the low treasure-houses of the earth, to the miner who begins to bore its surface. But is that a reason that he should not begin? Would he ever reach them, if he waited till their depths were at once within his grasp? Rather the sooner he begins, and the more hopefully he labours, the sooner will the one be learned, and the other rich; and both be gratified in possession of the once impossible object of desire.

So is it, we believe, with the Redeemer's work. Holiness and happiness, to be with him and to be like him, that blissful consummation, is far indeed beyond the grasp of sinful, suffering nature: hope itself cannot compass it, for it knows not what it is—"We know not what we shall be," "but we know that when he comes we shall be like him." From the moment that the favour of God is restored to us by the imparting of his Holy Spirit, we are awakened to a new existence and a better principle—it becomes his task, it becomes ours, to retrace on our bosoms his obliterated image, to remould us to his likeness, to begin the change which can be perfected only in eternity. And let us not believe, as I fear too much it is believed, that it signifies not how fast or how slow this work proceeds, so it be accomplished in the end. Does it not signify that we forego for years on years the measure of happiness within our reach? That we withhold from God the measure of glory that should be reflected from our bosoms? Should we make so light of the Saviour's gift,

as to be in no haste to share it till we can have it all?—if, indeed, we can possess in eternity, what we have made no progress towards in time. If any think so, they must take all the risk of the adventure. I see no security for them in the testament of God. I see there, on the contrary, that growth, increase, progression, are the modes of expression by which the divine life is spoken of; increasing in stature, growing into the likeness, going on to perfection. These are the figures: they do not characterize that sudden change at death which some rely on. The first sowing of the seed was a momentary act—the putting in the sickle may be momentary too—but it grew not in an hour, it ripens not in a day. Does the husbandman, when he comes to reap, expect to find it as he left it when he sowed? Or when suns have shone on it in vain, and in vain the waters of heaven descended; will it start into perfection under the reaper's sickle? These figures which we use are scripture figures, therefore we scarcely need fear to speak unwisely. And when we look around us, and see among the number whom from an apparent change of principle we believe to be the children of God, some advancing rapidly in the ways of holiness, becoming every day more like in character to their Lord, seeming every day more detached from earth, more intimate with heaven, and more conformed in all things to the Father's will; while others appear to rest where they began, still conning their first principles; wishing and hoping, but nothing the happier, nothing the holier for their hopes; as much at the mercy of earth, and as much occupied with life, as if they had nothing better—when we see this, and consider with it those parables of our Lord, which speak of the unequal distribution of his rewards, by some measurement of previous service, we cannot divest ourselves of the apprehension, that the place of each one in the Redeemer's kingdom may depend on the state in which he dies—I do not mean upon his works, what he has done; that is denied, for we are unprofitable all, and can earn of him nothing;

—but upon his character, what he is—his fitness to be employed in the higher offices of the kingdom, his meetness to sit next and nearest to his King. We do not offer this as certain truth; but as a probability, which if scripture has not asserted, it does not forbid. The supposition can do us no harm—it may stimulate to good. We presume not to know the rule by which this inequality of honour will be adjudged—there are last that shall be first, and first that shall be last—but it would seem evident those will sit nearest to their Lord, who shall be found likest to himself.

If there be truth in any thing we have said, and on the degree of progress made in holiness depends, possibly, our condition when mortality is put off, certainly our happiness here, and the glory given to the Redeemer in us now, surely it is no unimportant matter we have chosen for our theme. The time is short. How short, God only knows—but short certainly. The soul sinks within us, when we consider and see the little way we have advanced. And our sun, perhaps, is already in the horizon; or, ere it has reached its noon, some untimely blighting seems to have chilled the life, and left us but little vigour for the task which in our days of capability we have done so idly. Or if yet it be not so, it were ill to wait till it is: there are mornings of life that never know an evening. Shall we be content when Jesus comes, to take the farthest and lowest place, while those who in the external seeming of religion, in knowledge and profession have sate below us here, are bidden to go up higher? This were indeed to want ambition, such as saints may feel. And if not so, the kingdom of Christ is already begun within us. The days are lost that we delay to claim its freedom and to share its bliss. That heaven we anticipate is but the finishing of a bliss begun. Every step that we advance in holiness brings us nearer to its enjoyment. But we have not tasted of it, because we have not reached after it. We have been so occupied with our misery, we have forgotten that there



is happiness. We have gazed so long upon our own ugliness, we have forgotten the beauty we were bidden to transcribe into our bosoms. We have become so low, so indolent in the sense of our weakness, we have forgotten that in Jesus we have strength for all.

How then, for it is time we know, are we to find out God—that likeness of him in which we were created, and to which we are redeemed? In the abstract idea of God, there is nothing that humanity can compass. His creative power, his disposing wisdom, his unearned bounty and resistless vengeance—these are all we know of God; and these we understand not; nor could imitate if we did, for they are the attributes of deity. But as he has manifested himself to us in the humanity of Christ, he has presented us a perfect pattern, by which we may know what he would have us be. In proportion as we resemble it, we shall be holy in his sight; and in proportion as we are holy, will be the measure of our happiness. If it be but some faint uncertain feature that we catch, graven by his grace upon our bosoms, it will be gain in our abundant wretchedness. But he has promised more—he has commanded more—and though of ourselves we can do nothing, we are to act as if we could do all. When the artist puts the pencil in the pupil's hand, and bids him copy what he sees, he knows he cannot do it, but he means to teach him. So when our Father in heaven places himself in characters of humanity before us, and bids us be holy as he is holy, pure as he is pure, He knows we cannot: but he means to lead us forward by scarcely conscious steps to the attainment of what he commands. He places at once the ultimate good before us, that with eyes intently fixed upon its beauty, we may love it more the longer we behold it, and grow insensibly to the likeness of what we love—still longing, still proceeding—but then only “satisfied, when we awake after his likeness.”

REFLECTIONS  
ON SELECT PASSAGES OF SCRIPTURE.

---

*If any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?—1 COR. viii. 10.*

THERE are those among the people of God, to whom the idol feast of this seductive world is little dangerous. Either in the sickness of sorrow they have lost all appetite, or in the fulness of unearthly good, the appetite is satisfied already. Harmlessly to these the intoxicating cup goes round, and offers no temptation—one has partaken of its bitterness too often to taste again—the other carries always about him a more satisfying draught. These might mix themselves in the circles of pleasure, perhaps, or in the press of earth's ambition, and undissipated and untempted, maintain the holy tenor of their thoughts, carry the fire of devotion unchilled within their bosoms, and be true in thought and feeling to their Lord, amid the uproar of opposing principle. They might sit in the idol's temple, strong in their knowledge of its baseness, and be not partakers of the idolatry. Some have said, and I believe with truth, that amidst the revels of ungodliness, increasing consciousness of the world's delusions, and deepening compassion for its thoughtless slaves, have filled their spirits with more ardent and more earnest prayer, with intenser gratitude for redeeming love. But ere any under this impression allow themselves to intermix in scenes of vanity and corruption, these words of the apostle should be well considered. Who knows amid the host of idol worshippers, what passes in the bosom of the man of God? He sits seemingly consenting to their sin. Granted that he par-

takes it not, even by one idle word, or one unhallowed thought, still is his presence a sanction and an encouragement to those who do. His sigh of deepened compassion is unheard by those whom his presence there encourages to the ruin he deplores. His smile of heavenly exultation for misery escaped, has no meaning to them but glad participation in the bliss they think it. Can knowledge justify to itself the consequences of such mistake? If not, the mere harmlessness of any practice to ourselves, however certain we may be of it, unless harmless in its nature generally, cannot justify our needless participation. Were there no sin in our bosoms, nothing to us would be dangerous, nothing in its effect on us unholy. In proportion as sin is subdued, the evil influence of earth diminishes, and becomes neutralized by the power of the implanted principle. But does the sanctified spirit therefore grow more careless of the contact of sin, and more bold in its intimacy with earth? Far from it. For besides that increasing averseness to sin makes the association intolerable, the influence of example can never be forgotten; and to be the cause of sin, is as much dreaded as the commission of it.

*Peter followed him afar off.*—MATT. xxvi. 58.

So do many beside. Let them take the warning. Had Peter followed closer on his Lord, had he entered with him where, as a lamb before his shearers is dumb, so he opened not his mouth, until he opened it to claim a throne in heaven, the signal for his condemnation,—awed by his presence, strengthened by his example, Peter perhaps had not denied him. But he followed afar off—too far to share his obloquy—too far to be recognized as his. O sad example! Is it only he? Or are there many who so follow on the Saviour's footsteps, a thousand, thousand objects intervening? They mean to go after him, but they find it convenient to mingle with his enemies by the way: they have been chosen to be his companions, but they draw back, and sit down

with servants in an outer room. Enjoying very little of his presence, contemplating very little his example, rather desirous of avoiding the peculiar characters of his people to pass unnoticed by the world, these distant followers of their blessed Lord, like the far planets of our sphere whose frigid orbs the solar beam scarce lightens, go darkly and coldly on their way, hardly evincing what they are or whose. And what comes of it? The same that came to Peter. Sin, on the first temptation. Unstayed by the consciousness of his presence, unsupported by his example, in the moment of trial faith falters and nature yields. And their walk can issue but where Peter's did—in shame and bitterness of tears, when from that cloud on which he said he would return, he looks benignant reproach upon his faithless and unstable followers. Yes, Lord! the place of safety is nearest to thyself. If I would walk securely, I must walk closely. If I would escape the snares and temptations that beset my path, I must not keep at a distance from thy sight. When I hang back, when I choose other company, when I sit down where thou art not, I shall be tempted, and I shall sin—I shall fill my brow with shame, and my bosom with remorse. I shall disgrace thee, and perhaps deny thee, before those at whose tribunal I refuse to bear thee company. Peace and safety are in thy presence—sin and danger await me at a distance.

*And the common people heard him gladly.*—MARK xii. 37.

It has pleased God, in the dispensation of his truth, to put dishonour upon what the world esteems. Is it without design this text is immediately followed by a warning against the learned and the high, and closed with a preference, even in their boasted works of charity, of her who had the least to give? No. Examine the Scripture throughout, and the same tone prevails—abasement to the exalted, honour to the despised. Yet in the very front of this, we hear it charged against religion, that its doctrines are accepted only by the weak and ig-

norant, acceptable only to the disappointed and the hopeless. The example of the wise, and the great, and the admired, and the happy, are supposed to countenance the rejection or neglect of the truth; while the meanness and misery and simplicity of its advocates, is the theme of never-ceasing raillery. And we are sometimes so foolish as to feel uneasy at this, as if religion were discredited by it, and are very impatient to make it appear that some of the world's admired ones have been of our mind; and if any such can be produced, we think it is a host on our side. This may seem natural, but it is not wise—for if we could turn the reproach on our reproachers, and show all the great and gifted on our side, the meek and lowly and destitute on theirs, we should prove the gospel of truth to be with them and not with us. It was the halt, the maimed and the blind, a vulgar and unsightly group, no doubt, who were admitted to the supper. When Jesus taught, it was the common people heard him gladly. Any profession of religion that should commend itself to the wisdom, the grace and dignity of this world, would want the most prominent character of his. If they had liked it any where, it had surely been when it fell with all the authority of heaven from his own lips. But they did not. Ill does it become the servants of Christ to be ashamed of the features that characterised their Master's teaching. If we would prove the divine origin of our faith, it is not by pointing to that learned, to that noble, to that rich and great who has received it. Rather when scornfully asked, Have any of the Pharisees believed? let us courageously answer, no—but yonder is the blind beggar who has been made to see—yonder is the leprous mendicant made whole—yonder the naked victim of infuriate demons, clothed and in his right mind,—the disappointed rejoicing, the hopeless triumphant, the destitute satisfied, the profligate reformed, the broken-hearted blest. Such was the answer Jesus gave to one who sent to inquire. He did not say, "Go tell him I have been bidden

to the Pharisee's feast, and sat down at the table of the Scribe, and been followed by listening and attentive crowds." He said, "Go tell him the blind see, the lame walk, the lepers are cleansed." These were the tests of his ministry that Jesus chose. We shall do well to choose the same; and if any ask of us who has believed our report, send them to the chambers of wretchedness illuminated with the bliss of heaven, where those who have no possession left them on earth, are peacefully waiting for possession of it all, and those who were without wisdom or knowledge, are become wiser than their teachers, because they love His law.

*He spread a cloud for a covering; and fire to give light in the night.*—PSALM cv. 39.

THE cloud in anger, and the light in love? No—but in kindness both. And so, O God, thou dealest ever with thy servant. I say it is a cloud that is upon me, and so it seems. The fair landscape of earth lies hidden behind it—the beautiful things are dimmed by the mistiness of its vapour. My sun is gone, and joy has ceased its shining. I walk as it were in shadow; and when I would look forward, there is nothing before me but impenetrable cloud. But surely I know that it is thine. My way is not obscured that I should lose it, nor overcast that I should perish in it. It is to hide me from enemies that I know not, and dangers that I see not; and lead me forward in a path which, if I beheld it in the glare of this world's light, I should not have courage to pursue. Keep thine own secret, Lord. The cloud is very, very dark. I cannot penetrate it. I have watched and watched, but not a beam of promise variegates the blankness of its surface. I see nothing through it—nothing beside it. The beauties of surrounding earth are gone, and heaven itself has veiled its brightness from me. I know not what it means—but I can trust thee. I can follow in silence where the dark dispensation leads—securely, since I know it comes

from thee—and will not ask thee wherefore. Only lead me. Be it with darkness, be it with light, still guide me, and I will follow. Doubtless the hour will come, when that which is now so dark shall glow with transcendent brightness; and I shall see it was no angry storm, but the fair contrivance of thy love, to lead me safely where I else had perished.

*She hath done what she could.*—MARK xiv. 8.

LONGING, intenseless longing to work the work of God, the heart grows sick in contemplation of the little we have done, turns restlessly to the right and to the left to see what we can do—looks back and finds nothing, looks forward and devises nothing. We are willing—we are not conscious of any reserves—determining to devote ourselves to God, to live for his service, and seek his glory. We resolve many things, and undertake many things—but useless and worthless and selfish prove they all—sin lays claim to them, and in blank despair, the spirit cries “What shall I render to my God for all his benefits?” Others, perhaps, differently circumstanced and differently gifted, seem to us fully occupied in the desired service—seem waiting in active solicitude upon God, in their ministry, in their charities, in their families, in their running to and fro upon the earth. “And must I do nothing?”—O who that loves their Lord, but knows the impatient sadness of that thought? Our hearts, like them of old, reproach us with the waste of unfruitful feelings and desires abortive—“Of what use, of what use is this waste? Do something for God—do something for religion. ‘She has done what she could.’ It was a gracious word. Jesus was satisfied. It was little, and was useless; but he accepted it as enough, for it was all she had. How soothing and cheering is the inference to the spirit that would give, but finds it has nothing—that would be, but feels it is nothing. Let the lonely, the disabled, the dejected, take it to their comfort. One feeling sacrificed

to his will—one desire foregone for his love—one passion subdued at his command—one idol broken at the Saviour's feet, is of more worth than all external labours. It is the spikenard véry costly—bought hard of her that gives it, valued of him that takes—for he knows what she has parted from to bring it. More than Simon, when he spreads his feast—more than Charity, when she unloads her purse. Thousands give much and keep their best—thousands yield much, and yet withhold their dearest. I will take to my Saviour the most precious that I have, and part from it freely at his word; and if it be no more than the sin I have cherished, the idol I have loved, the health, the activity, the name I have enjoyed, I part from it to him willingly and freely; I shall be satisfied that he accepts it, and surely he will say of me, 'She has done what she could.'

---

### THE LISTENER.—No. LV.

---

It was the law of Egypt that every subject of the kingdom was, under pain, I think, of death, to follow the calling of his fathers. Whether this was a wise law, I know not. But there is another kingdom wherein all is wise, of which it is a law, if I mistake not the statute-book, that every one should follow diligently his *own* calling. Of course it could not be in either of these kingdoms the following events occurred, as taken in short-hand by a Listener, from the lips of the unfortunate narrator.

"When I first became sensible of religious impressions, I was eighteen years of age. I had been politely brought up, had learned a great deal, and knew but very little—least of any thing did I know myself. Next to myself, what I knew least of was my fellow-creatures. I had always resided with my grandmother, and had



little intercourse but with my governess, a few distant relatives, and two or three genteel girls of my own standing in society. My grandmother was an old-fashioned Christian. That she was one, the more I learn of religion, the more I am convinced, though at one time I doubted it. She had become so at a time when they were indeed the despised few, or only not despised because they were unheard of: when all they could do for the world was to sit apart and pray for it, and all they could do for themselves was to withdraw from its influences. I speak of a Christian of sixty years ago. When I knew her she was too old to receive any new impressions. Her mind had but little cultivation. I never saw her read any thing but the newspaper, Baxter, and the Bible. She seldom talked of religion, but she lived it every moment. Of the public demonstrations of piety so prevalent in our time, she contented herself with saying, "There were no such things in her day." This retired piety, beautiful as it appears to me in the retrospect, was attended with considerable disadvantage to myself. Very little pains was taken to instruct my mind in the principles which hers reposed in. Having received them without human agency, she perhaps conceived it impossible to impart them. An education distinct and separate from the world, was among "the things not heard of in her day." I was brought up like other girls, and by other people. Her care was but to pray for me; which that she did with unwearied earnestness, in holy trust and confidence, I know most certainly; and to her prayers, perhaps, the blessings that I received were granted. In her journal I found many an earnest petition for the correction of faults that she never reproved in me, and pardon for my iniquities at the time that she seemed to think me all perfection, and allowed me to think myself so.

"When therefore I became, on my approach to womanhood, strongly imbued with religious feeling, not having received the impressions from my grandmother,

it was not to her I looked for example or advice. I doubted, indeed, the reality of her religion, because it was of a character so different to what I saw elsewhere. Elsewhere, therefore, I sought for counsel. She allowed me to go on unthwarted in good, as before in folly, and I began my course in all the confidence of a spirit yet untried, and all the fervour of, I believe an honest, though a new-born purpose. I did not want for advisers. As soon as my inclination to seriousness was perceived, I was taken up by some leading people in the religious world, as it is called, and introduced from one to another as a promising character, requiring to be led forward. I was an heiress—nobody knew to what, nor did I—but on some unexplained understanding that I was in a capacity to receive and to do a great deal of good, I became a person of importance in my sphere—among people whose attentions to me, whatever may have been their effect, had no motive but to promote my welfare. I was taken from party to party, and church to church, and meeting to meeting, in a perpetual round of religious dissipation. Nothing could be more delightful to me than this hurry of pious occupation: for beside that I had a real and ardent pleasure in listening to the things of God, and an honest desire to learn them, there was in it a contrast to the monotony of my home, naturally pleasing to the youthful mind. I had been to a ball about six times in my life; I had yawned through a tea-party about once in a fortnight; I had driven round the parks for an hour in every day: but all the rest of my time I had been thrown upon my own resources, which were few enough, and the society of my grandmother, or that of about half a dozen intimates of my own age. But now there was somewhere to go every night—somebody to hear every morning—somebody to see, somebody to be introduced to every where: mingled all with the stimulus of first-awakened feeling, as new as it was delightful: for I was too young to have tasted of the excitements of earthly passion. My dear old grandmother

looked on with surprise that excited my mirth, and with an anxiety which, though I then perceived it not, I think of now with pain. Sometimes she ventured a complaint that the regularity of her house was destroyed—the family prayer at nine o'clock was unattended, because the servants were out with the carriage—they were sent hither and thither she knew not where—all sorts of people came about, she knew not whom—I was never at liberty to bear her company, or rather to sit silent by her side, which she so called. She never thought to see such fashionable doings in her house. Still I was to do as I liked—only things were not so in her day, when girls of eighteen stayed at home, read their books, and were happy with their parents.

“This went on a considerable time. But there was too much of the light of truth upon my mind, not to show me, after a while, that however much I was gaining for myself, I was doing no good to any body else. A spare shilling in the collection-box was all that was rendered for what I considered to be the much received; and I became uneasy under the first perception that selfishness, that one great principle of nature's sin, is selfish still, whichever way indulged. I might have taken into account, also, the actual privation and discomfort of my grandmother and her household, as the cost of my indulgence. Eagerly, and I believe again with honest purpose, I began to ask of every body what I could do. I saw others doing, why should I only be useless in my generation? Alas! had any one of my kind friends looked into my mind, and seeing how light, how empty, how ignorant it was, had advised me to devote the next five years to mental improvement and the study of myself, what defeat and disappointment they had spared me. But this they did not. My desire to do good was much approved, and many ways were suggested to me. I was taken to see a school, where I found a lady surrounded by fifty neatly-dressed girls, hanging with fixed attention upon her words, gazing on her with mingled reverence and love, their little countenances seeming to gather

the benevolence that beamed in hers. She was above twice my age. A calm and sober serenity of manner, a voice of tender interest gave force to all she said. The simplicity of her expressions was only equalled by the correctness and carefulness of the thoughts she clothed in them. It seemed that, knowing every thing, she remembered when she had known nothing; or from the depths of experienced truth, could reach the heart that had yet experienced nothing. There was not a whisper among her audience, but when they responded to her questions, and showed, in doing so, the extent and the importance of the knowledge she had imparted. My heart burned within me to do the same—to be the instrument of heaven's mercy to the children of poverty. Why should I not teach? Why should I not have schools? A thousand projects were afloat in my head, and not a single misgiving of my powers was in my heart. I knew I should not be restricted in pecuniary means, and returned home full of elevation in the prospect of being useful. So full, I could not help telling my grandmother I was going to teach a school. She only answered me, with something that was not quite a sigh, 'God bless you, dear child, and teach *you* in his own good time.' It must be owned my spirit fell for a moment at this contemptuous speech, as I esteemed it: but my respect for the old lady's judgment had long since expired; and my respect for her piety was ready to follow, whenever it should come in contact with my own. I soon recovered my self-complacency, and the next day prepared for my task—prepared to teach, at a time when I knew absolutely nothing. Not God—for it was yet but little time that he had been to me even an object of inquiry. Not his word—for as yet I had studied it but little. Not myself, nor the beings I was to instruct—for the examination of my own heart had made no part of my religious exercises. And in every thing my mind was so uncultivated, and so habitually unexercised, I had no faculty of communicating knowledge, or facility

of receiving it. Whether any among those who were my advisers could have perceived this, I do not know. I could not. My grandmother's wash-house was quickly fitted up with forms—children were collected—new books and clean white pinafores were provided for them. All my friends in succession were brought to see my school, and I was kindly congratulated on being the instrument of so much good. The good, however, was the only thing that never appeared—and though I so long expected it would appear, I was not so deluded by vanity as to suppose it did. When the novelty was over, the children ceased to attend, though I bribed them with all manner of inducements. When they did come they made a noise, paid no attention to my exhortation, and never seemed to understand what I said to them. If they had, they had been wiser than their teacher. Still I did my best. I scolded, preached, persuaded, remonstrated; stimulated them with emulation, which never failed to make them quarrel; and urged them by comparisons which never failed of making one party arrogant, and the other inveterate. Still for a while I was sanguine. The more difficulty, the more worth in the performance. As fast as my scholars forsook me, I got others, and every moment of time I could command was engrossed with teaching. But after some considerable time the benches thinned—the books wore out—the pinafores were unwashed—the friends ceased to come, and though I would not own it to myself, I was really weary of my task; weary of repeating what none cared to hear, and none remembered. With a poignancy of disappointment equal to the earnestness of my desire to be useful, I was compelled to perceive that the children did not understand any thing better for the time and toil I had expended on them. My heart was very sad under this failure, and my spirit much discouraged. I thought that God refused to bless my undertaking—even that I was not his servant, since he refused my labours. Others' success added poignancy to my

mortification, and sin perhaps to my sorrow. My distress was real, and so much was I at the moment humbled by it, it would have been happiness indeed had any one suggested that I might have mistaken my calling, and set myself to teach at a period when I had better have been gathering in a store of knowledge for future distribution. However much my pride might have been wounded, I should have been relieved from the apprehension that God disowned my service.

“ About this time my grandmother determined to remove into the country—for her health, she said—but I believe, because she was tired of the disturbance I had made in her household economy, and distressed by my perpetual absence from her. A house was taken for a twelvemonth, at a watering-place on the coast, whither we removed. I felt little regret at abandoning an undertaking which had cost me so much disappointment. My London society I did indeed regret; but was assured I should find great opportunities of usefulness in my new residence. This consoled me.

“ My first acquaintance was with two maiden ladies, advanced in life, and of a station in society lower than my own; but of that solid worth and unpretending simplicity of character which cannot be looked down upon. These worthy women, with means the most restricted, contrived to do an immense deal of good, by personal exertion and the influence they had obtained in their neighbourhood. Every body knew Mrs. Mary and Mrs. Jane—the rich, who always gave money when *they* asked, without much caring what they did with it—the poor, whose troubles found always a compassionate hearing at their door. They might be seen in the morning in their grey cloaks and close bonnets, scudding about the streets with baskets in their hands, filling them with contributions at one door, and emptying them with donations at another. You might find them in the evening in their little parlour in the back street, cutting out baby linen, mixing medicines, or casting up accounts.

In every corner was a collecting-box—on every table piles of reports, cases of distress, and prospectuses of societies: there was not one, I believe, to which these active women did not send up their yearly pittance of collections. And Mrs. Mary and Mrs. Jane had always something to sell; something that their active hands—one might have thought they had a dozen each instead of two—had wrought for the advancement of their charities—garters, muffetees and kettle-holders—a hundred articles, which, if nobody wanted, every body bought, out of respect to the manufacturers. These worthy women became the objects of my admiration—and with reason—for with little more for their whole menage than I could command for pocket-money, they administered to the wants of hundreds, had a blessing under every cottage roof for five miles round, and sent help to the heathen of the equator and the pole. My heart grew sick with sadness when I compared their labours with my own—but there was a remedy—could I not go and do likewise? The resolution was soon taken. I begged my worthy friends to let me assist in all their undertakings, and collect for all their societies, being now a resident in the place, and having nothing to do. They were delighted with the proposal: they had scarcely any assistance, they believed they were not so young as they used to be, and the place increased every year—a great deal more might be done than they had strength for—nothing could be so acceptable as my services. My name was inserted as collector in all their books, and the necessary credentials put into my hands. And now again my untaught heart beat high with joy at thought of the good that I should do. One morning, as I was packing into my handsome French reticule, pencil, books, reports, &c., my grandmother asked me what I was going about. I answered, that I was going to collect money for the societies. ‘Collect money, dear child,’ she said—‘had you not better give them what money they want, and keep yourself at home?—You have more than you

know how to spend properly—God bless you in the use of it.’

“ I was now nearly twenty. With my profession of folly, I had put aside its garb, as to all affectation of fashion or useless expenditure in dress: but still there was a style in my appearance that is not easily put off, particularly where there are personal attractions, and the fresh vivacity of youth. Nothing misgiving of any observations I might excite, I sallied forth morning after morning; knocked at people’s doors—so I had been bidden—asked for the mistress, asked for the servants, asked for the money; quite unembarrassed, *at first*, in the confidence of my good intentions. But some way or another, I know not how it was, things by degrees went ill. The servants laughed and looked impertinent when they opened the doors. The ladies within carried themselves haughtily, asked a great many questions I was not prepared to answer, and made objections and insinuations which piqued my pride, and sometimes provoked my impertinence. On one or two occasions, where the hour of my coming was known, I perceived that preparation was made for satisfying curiosity, which, however gratifying it might be to my vanity, was not at all so to my delicacy. In short, I was as well known in the streets as the two-penny post-man; but by no means so much respected. With the poor, alas! I had but little more success. I was not Mrs. Mary, nor yet Mrs. Jane. I gave, it is true, a shilling for every penny I solicited, and when this was discovered I got subscribers plenty: but they paid no longer than I gave; they had new wants every time I appeared, and if these were not attended to, it was impossible to give money; they had not enough for themselves: and even if they were, I scarcely had a welcome. When I offered consolation, an eye was turned askance upon my dress—‘ It was very well for people to talk who had plenty of every thing.’ When I ventured admonition, ‘ Young gentle-folks knew little of what the poor had to go through.’ I



felt deeply at the time these seemingly hard returns for my intended kindness; but I know now that they were truths. I did not know—I had never suffered—I had never witnessed suffering—I had never even deeply reflected upon it. I knew nothing of its near affinity to vice, and consequently I knew not how to administer to either. I reprov'd in the wrong place—I offered consolations unsuitable to the mind that was to receive them—from want, not of feeling, but of knowledge of the human heart, I wounded when I meant to soothe, and was imposed upon and misled perpetually. Beside all this, I know not how it happened, but it always rained or snowed when I went out: not more, I suppose, than it did upon Mrs. Mary and Mrs. Jane—they never stopt, neither would I: but I had been delicately brought up, and was always taking cold. My grandmother became seriously uneasy—my waiting-maid declared that Miss —— had need collect a good deal of money to pay for the refreshing and retrimming of all the bonnets and pelisses she spoiled with rain and mud. At length, it was not till her patience had lasted near a year, my grandmother asked me how much in the week I collected. I replied, ‘Why, dear grandmamma, as much as five shillings a-week, all in pennies.’ ‘Well, then, dear child,’ she said, ‘I do not know what you want with it—there were no such things in my days—but I’ll pay the five shillings to keep you at home; and if you add to it all that it cost you, I warrant you will double the sum, and let every body dispose of their own.’ Mortified as I was with this balance of account, I could not dispute its accuracy, and was not, I believe, altogether sorry to resign my task. But there was a feeling attending it of deep distress. Again my hope of usefulness had been defeated. Surely I should take my portion at last with the unprofitable servant, and God would not acknowledge me as his. I poured out my heart in all its bitterness to Mrs. Mary and Mrs. Jane—they did not understand me, either in my reasons for withdraw-

ing, or my distress in doing so—with their usual tone of benevolence they said, ‘ Well, well, never mind, God would provide for his own work—young people were apt to get tired—but I should be older by-and-by.’ In thus seeming to cast the blame upon myself, to which in this moment of humiliation I was sufficiently inclined, they added poignancy to my feelings : one hint that what was their calling might not be mine, would have relieved them.

“ Soon after this I married, and again resided in the metropolis. The circumstances of my married life brought me into a different society from that I had been accustomed to ; chiefly that of pious and literary men, and women of superior and cultivated minds. Among these I first began to feel my own want of cultivation ; my absolute ignorance of every thing ; and my incapability of taking part in the conversation at my table, or even of profiting by it, when it passed beyond the gossip, religious or otherwise, of the day. For though on the subject of religion I had been perpetually and incessantly hearing, I was truly in the condition of those of whom the apostle speaks—‘ Ever learning, and never able to come to a knowledge of the truth.’ I had been hearing and teaching, but neither studying nor reflecting.

“ Of the discussions to which I was now so frequently a party, biblical criticism, and nice distinctions of doctrine, made a considerable part ; even the ladies of my society were Hebrew scholars, as they were in all respects highly informed ; and frequently and modestly betrayed, rather than exhibited, their knowledge of the original scriptures. Embarrassed and in despair at being thus unlike to all about me, I recollected that I was not too old to learn, and furnished myself with grammars, lexicons, &c. One morning, as I sate down to my desk in great state, to wait for a master who undertook to give a perfect knowledge of Hebrew in six lessons, my grandmother—she still lived with me—asked what I was going to do. I told her ; adding, with great solemnity, that it was impossible to come at the true meaning of scripture without

reading the original—endless errors had been grounded upon mistranslation—it was essential to every one to be able to defend the pure doctrine of the gospel, by an appeal to the Hebrew text. This was the first time, I believe the only time, I ever saw my grandmother angry. All else she had attributed to modern notions and a change of times; but to tell her that one word of her Bible—that very quarto Bible which for forty years had never been left a day unopened, was not right, or could be altered for the better, was to touch her only source of happiness and hope. I cannot bear to think now of the tears I so unnecessarily brought into her eyes. ‘Child,’ she said, dropping her usual appellation of “dear,” ‘your grandmother has lived too long. I remember when I was a child upon his knee, my grandfather, and he had heard it from his, would tell me stories of the joy and thanksgiving that were among the godly, when the Bible was put into English that all might understand it—but now, it seems, nobody can understand it but those that can put it back again. May God keep you from delusion.’ I smiled at her ignorance, but did not repeat her prayer. My study advanced rapidly; for I was exceeding quick in learning. I studied hard; made, as my master assured me, amazing progress; and of course believed that, at the end of the six lessons, I understood the language, and had only to make use of what I knew. I now ventured to join in argument upon the abstruser points of doctrine. Certain metaphysical questions at that time ran high, and I became a violent partizan—from a real desire, I believe, to advance the truth, but not considering that disputation might not be my calling. I treated those as vulgar and narrow minds, who attempted to lay stress on personal religion, the simplicity of divine truth, and the sanctification of the heart—the common-place slang of religion, as I called it; and gave my attention only to those who entertained me with ingenious interpretations, nice distinctions, and, as they believed them, deep

and comprehensive views. Of these I understood just enough to be misled, and lose in them all care for what was really important; but by no means enough to appreciate their worth, or judge of their correctness. I learned to talk, however, and I had Hebrew enough to confound all who contradicted me. Say what they would, I said it was an error in the translation, the Hebrew was so and so. I did not wait indeed to be inquired of. I had a real concern for the souls of those who were floundering, as I thought, in vulgar error, and took pains to disseminate my new-learned doctrines; carrying always my Hebrew Bible in my pocket; of which I could yet produce little more than a few peculiar words and passages, on which I rang the changes of my party. I do not know whether I converted any body to my errors—for such they were at last, if not at first, being opinions of which I saw not the consequences, nor the necessary inferences, nor any thing but the bare statement, and that frequently misapprehended; but I soon perceived that prudent parents did not desire my intimacy for their daughters—sober and devoted Christians said ‘Humph!’ to my tirades of doctrine, and showed no disposition to talk to me—and men from whom I was endeavouring to get information, smiled at my production of Hebrew roots, and asked how long I had studied the language—not altogether as if they admired my accuracy. This affected not my vanity, for display had not been my object: but in pursuit of utility and truth, I found myself involved deeper and deeper in confusion, while those whom I desired to benefit, became more and more regardless and suspicious of what I said. And with ample reason—for I did not understand myself the recondite opinions I set forth, and had lost in them all the savour of divine truth. Even the poor whom I visited wished I would talk to them out of their own Bible, for mine was quite different; and some suggested that since the Bible turned out to be all wrong, they did not see what was the use of read-

ing it. To myself, this was likely to have been the saddest failure of any. For in the years that I thus occupied myself with criticism and controversy, I neglected my English Bible altogether, and my personal interest in it. My character lost its tone of spirituality, which if it had never been very deep, had been true and simple. Instead of being enlarged, as I conceived it would be, my mind, small enough before, was contracted and bound down to the system of a party, and the conceits of a *set*. These having after a time dispersed, or changed their minds, or dropped discussions that had never engrossed them as they did me, I found that all the gain of three or four more years, was uncertainty of faith upon the most simple truths, desuetude of the ordinary means of grace, carelessness of practice, and some certain quantity of Hebrew roots, for which I had no longer any use. Still, as far as I know, my purpose of heart was single. I needed but to see my error to abandon it—to perceive what I thought a better way, and enter upon it. After another season therefore, of doubt, discouragement, and almost despondency, I determined to leave study and return to practical utility.

“ I was now the mother of several children, and the mistress of a large establishment. Time and experience had given me more knowledge of myself—the society of a pious and well-informed husband had improved my understanding—and since I gave up controversy, I had studied more and prayed more, and the detection of former error had imparted to me a distincter knowledge of the truth; at the same time that my character had gained solidity, and my knowledge of mankind had necessarily increased. It seemed that I was now more capable of being useful; and this was still the predominate desire of my heart. But how to set about it. Providence had indeed surrounded me with duties. I had children to be brought up; a household to rule; immortal souls committed to my guidance; and my grandmother, disabled and paralytic, depended upon me for

every thing. Still no one suggested to me that my calling might possibly be at home. One came to me and asked me to become patroness to a society—another begged to put my name upon a committee—a third requested me to be visiter at an infant-school—a fourth wanted me to get up a repository—a fifth to be treasurer of a saving-fund—a sixth to be president of a working society—a seventh to be inspector to a tract society—an eighth to open adult schools—a ninth to reform prisons—a tenth to convert catholics—an eleventh to free slaves—a twelfth—but why go on? More than a hundred solicitors came to me; each one assuring me that what she proposed was a field of unbounded usefulness, in which she had exerted herself, she hoped with the blessing of God, to the benefit of others and her own. And I believe that each one spoke the truth. She had known her calling, pursued it ardently, and obtained a blessing whence she had expected. I loved their zeal, coveted the rich reward of their success, determined to imitate them all, and undertook every thing that was proposed to me.

“And now I was involved in incessant occupation. The days were not long enough for my charitable labours. I was never in my house but when a committee was assembled there. My name was upon every list, and my presence in every place. What good I did, God only knows—if any, he will look graciously on the record he has kept of it. There was good done: but I often thought not more than would have been, had I not been there. I had no particular turn for business. I had nothing of that strong, hard, bustling character, usually called management. On most occasions I was an important and well-looking cipher, saying “aye” to what others proposed. My money and my name were all that was really useful, I believe. Or if otherwise, the good I did I never knew, what I left undone was but too apparent. Having no time to attend to my children, I committed the management of them to others. They had

governesses, to whom I left them with unbounded confidence, till by accident I saw something amiss, and then I sent them away and got another; till, it appearing the children were beyond every body's management, I sent them off to school. They owe not to their mother anything they know or are—for what they are not their mother may be questioned. As I was never at home, my servants were left to their own discretion; I gave them no religious instruction, advice, or superintendence. I gave them no habits of domestic regularity. I knew not, in short, how they spent their time, or how conducted themselves. To my husband's society I became almost a stranger, and brought little but discomfort to his home. If he was disposed to communicate, I had no time to listen: if he needed my counsel, I was too busy to attend to him. He could not receive his friends, or must receive them alone, because I was always engaged. He could not have his children, because I was drawing up reports and could not be disturbed. As he had no participation in my pursuits, and I no longer took any interest in his, sympathy decreased between us, communion of thought and feeling became less frequent, the prayer of each went up to heaven alone; and while he resumed those solitary studies, of which in the earlier part of our union he so often communicated the benefit to me, having now no time to learn, I lost the only intellectual, and I believe I may add the greatest spiritual advantage that had ever been bestowed on me. My grandmother—she is dead. The attention of menials, and all that money can purchase, lightened her declining years—but I had no time to administer to her sufferings. In short, while my name has stood in public as the patron of all good, and been echoed and lauded from institution to institution through the land, the savour of holiness has not characterized my house, nor its peace abided in my bosom. I am now five-and-thirty. The loss of health from fatigue and irregularity confines me to the house, and has obliged me to give up all my undertakings.

And now it seems to me that for seventeen years I have laboured, though ardently, in vain. I have succeeded in nothing. The good I have done is known only to God—that which I have left undone looks me every moment in the face, in the disorder of my neglected family, and the sinfulness of my neglected heart.”

So reads our narrative. In the few remarks the Listener is allowed to make upon what he hears, I cannot comment on the particulars of the story. I hope there are few so unfortunate; but it is worth attention. All these things mentioned are great and important duties—they are the things of which the Saviour said, “These ought ye to have done, and not left the other undone.” Each of them, I believe, is somebody’s duty; but all of them not anybody’s. And in this day of pious occupation, it is especially necessary that each one should know his own calling. From the impulse of a good desire on the whole, though not unmixed with the pride of importance and the love of distinction, there is a great eagerness to be doing all that we see others do, to appoint ourselves to what heaven never appointed us, and to engage in a multiplicity of projects without considering our circumstances or capacity. Meantime the duties, less stimulating and less acceptable to our ardent spirits, that may belong to our home and our condition, are distasteful and overlooked; and our own minds, I fear, too often left waste and uncultured. This needs to be particularly guarded against by the young and inexperienced in the present state of society. It is contrary to the whole bearing of the divine precept. All there is required to be “done in order.” Each one is to pursue diligently his own calling. If ministry, on ministering: if teaching, on teaching—he that exhorts, on exhortation; he that ruleth, with diligence. Are all apostles? All prophets? All teachers? We may covet indeed the best gifts—though still Paul says there is a better way—but we must wait till they are bestowed before we attempt to exercise them. An earthly monarch



has freedom to appoint different persons to different offices of his state, according as they are capable, and strange indeed would be the confusion if each one would appoint himself to all. Yet of such confusion, I fear, the kingdom of Christ is in danger, from the misguided zeal of his inexperienced servants. To be the medium of communicating blessings from heaven to earth, is the greatest honour that can be conferred on any human being; and may justly be—nay, must be, if our hearts are right, the first desire of our bosoms. But honours are conferred, not ravished. Watching for it every where, ready for it any way, and when the finger of Providence points the way, as ready to follow it in mean-ness and obscurity as before an approving crowd, our path of usefulness will be shown us, as soon as we are capable of being useful or worthy to be used. But if so wanting humility as to assume our capability, we take possession of every body's post, follow every body's calling, and restlessly covet every body's success, we shall probably learn it in the bitterness of defeat and disappointment.

---

## SERIES OF ESSAYS ON THE SUBJECT OF ARCHITECTURE.

---

### ESSAY THE TWELFTH.

---

#### *Saxon Architecture.*

WE concluded in the former volume the slight sketch we proposed to give of ancient architecture—comprising all to which the term Order is applicable, or to which any rule of proportion can be applied. We speak of Saxon style and Gothic style, but the term Order would be totally inapplicable to the rude structure of the one, or the fantastic proportions of the other.

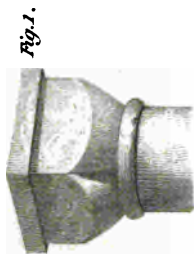


Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.



Fig. 5.



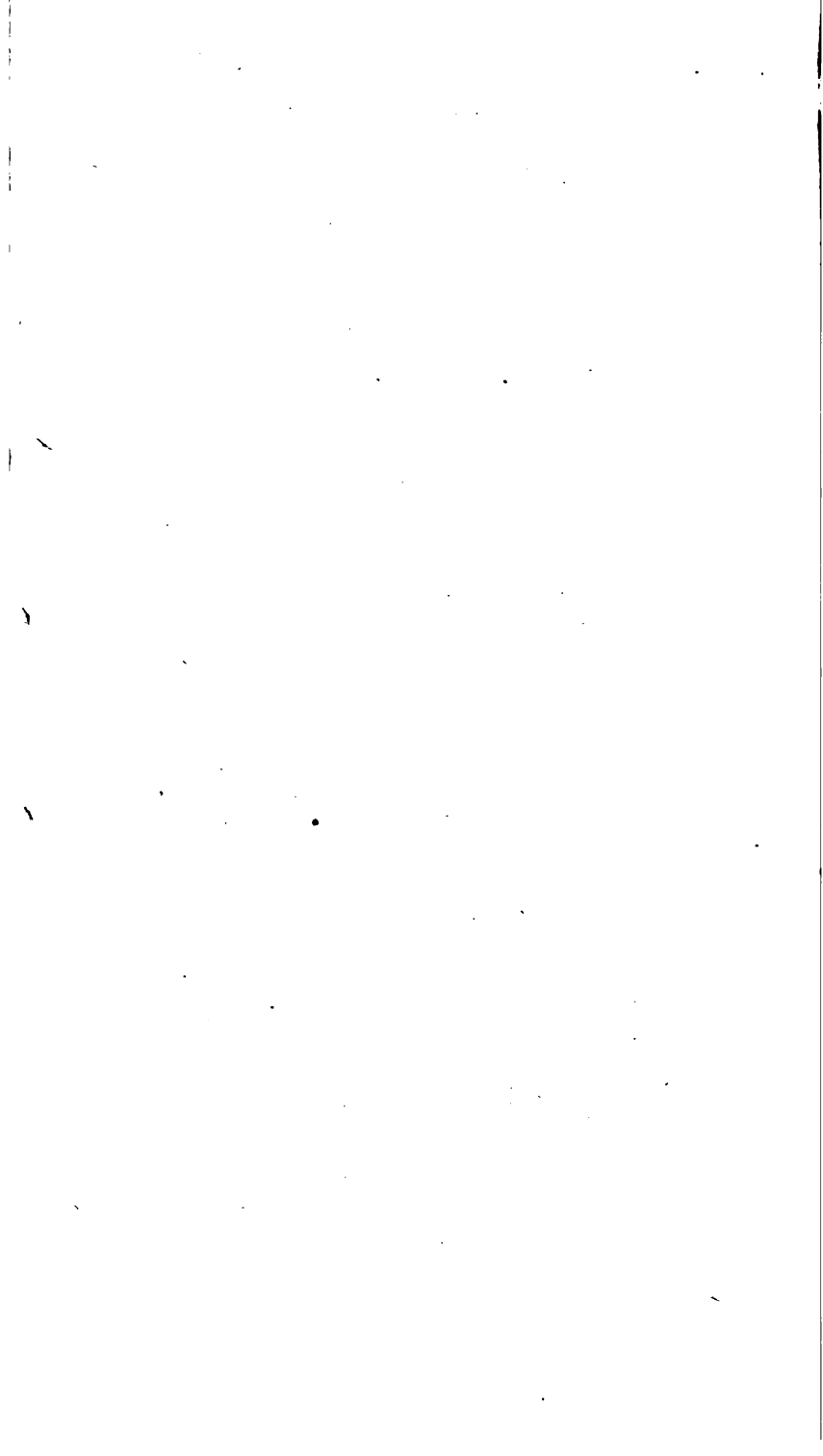
Fig. 6.



Fig. 8.



Fig. 7.



Of the style which is commonly termed Saxon, we have many specimens in our country: but their antiquity is uncertain; and the name appropriated to this peculiar character of building is by no means certainly significant of its origin. It is the most ancient that prevailed in this kingdom. It has even been disputed by some whether between the time of the Romans evacuating the country, and its conquest by the Normans, any buildings were erected with pillars and arches of stone. In this case the style we call Saxon would be properly either Roman or Norman. The probability is that it was the former, imitated by the Saxons from the buildings left on the island by their predecessors, or seen by their travellers in Italy. The earliest churches founded by the Saxon monarchs on their conversion to Christianity, certainly appear to have been of wood. In the year 675 it is mentioned that architects were brought over from France to erect a church after the Roman manner. About the same period the following description is given of a church erected at Hexham:—"Its deep foundations, and the many subterraneous rooms there artfully disposed, and above ground the great variety of buildings to be seen, all of hewn stone, and supported by sundry pillars and porticos, and set off by the surprising length and height of the walls, surrounded by various mouldings and bands curiously wrought, and the turnings and windings of the passages, sometimes ascending or descending by winding stairs to the different parts of the building; all which it is not easy to express or describe by words, &c., neither is there any church of the like sort on this side the Alps." But here again it is mentioned that Wilfred, the founder of this and many other celebrated churches, brought the builders and artists with him from Italy and France: which certainly favours the opinion that the style is not correctly denominated Saxon: and is further confirmed by the appellation of the Roman manner, universally given by the writers of that time to the style of architecture then pre-

valent. In the middle of the eighth century a celebrated Saxon church was erected in York, apparently in the same manner, the bishops and abbots who had travelled being themselves the architects, and the artists they employed probably foreigners. It is generally supposed that these churches were either square or oblong, rounded at the east end; similar to the courts of justice and other buildings then common in the Roman empire. The introduction of towers above the roof is not mentioned till the tenth century: probably first used for the support of the bells which became at that time common: also the form of the cross in the building seems to have then first prevailed.

These uncertain notices are all the information we have with respect to the architecture of the Saxons, and we have no specimens that can with certainty be ascribed to them. Neither does it appear that any change took place in the manner of building at the Conquest; excepting an increase of size and magnificence. The buildings we usually call Saxon were probably built by the Normans, after the Roman manner. The style that obtained at the conquest is thus described. The chief entrance was at the west end into the nave; at the upper end of that was a cross, with the arms of it extending north and south, and the head in which was the choir, towards the east, ending usually in a semi-circular form: and in the centre of the cross was a tower; another was frequently added, and sometimes two for the sake of ornament or symmetry, to contain the bells; the nave and often the whole building, was encompassed with inner porticos; the pillars were round, square or angular, and very strong and massive; the arches and heads of the doors were all of them circular. The Saxon churches were often elegant and well constructed, but of a moderate size, frequently completed in five or six years. The buildings of the Normans were large and magnificent; of great length and breadth, and carried up to a proportionate height, with two and sometimes three ranges of

pillars one over another, of different dimensions, connected together by various arches, all circular, forming a lower and upper portico, and over them a gallery; and on the outside three tiers of windows: in the centre was a lofty tower, and sometimes one or two more added at the west end, the front of which generally extended beyond the side aisle of the nave or body of the church. It was seldom that the founder of the building lived to see it finished.

As general characters of the Saxon style, for so we shall still call it, being the term in common use, though incorrect, we may mention the circular arch, round-headed doors and windows, massive pillars, with a kind of regular base and capital, and thick walls without any very prominent buttresses. The capitals of their pillars, *Plate 12, Fig. 1*, were generally left plain, without any manner of sculpture; though instances occur of foliage and animals on them, as at Ely. The body or trunk of their massy pillars were plain cylinders, or set off with small half-columns united with them; but sometimes they were ornamented with a spiral groove round them, and the net or lozenge-work overspreading them; as at Durham and Canterbury. The arches were for the most part plain and simple; but those at the chief entrance, or where most exposed to view, were abundantly ornamented with sculpture of a particular kind: as the Chevron work or zig-zag moulding, *Fig. 2*, and various other kinds rising and falling, jetting out and receding inward alternately in a waving manner: the Embattled Frette, *Fig. 3*, a kind of ornament formed by a single round moulding, traversing the face of the arch, making its returns and crossings always at right angles, forming the intermediate spaces into squares; the Triangular Frette, *Fig. 4*, where the same kind of moulding at every turn forms a triangle: the Nail-Head, *Fig. 5*, resembling the heads of nails driven in at regular distances; the Billeted Mouldings, *Fig. 6*, as if a cylinder should be cut into pieces of equal length, and placed alter-

nately round the arches. To adorn the inside of the walls below, they had rows of little pillars and arches, and used them also to decorate the walls without: and the Corbet Table, consisting of a series of small arches without pillars, but with heads of men and animals to support them, which they placed below the parapet, projecting over the windows: the Hatched Moulding, *Fig. 7*, used both on the faces of the arches, and for a fascia outside, as if cut with an axe at regular distances and left rough: and the Nebrele, *Fig. 8*, a projection terminated by an undulating line.

The Saxon or Norman style had no niches, pinnacles or spires, nor any statues without side the building: except some small figures in relievo. Though there are abundant specimens of this architecture throughout England, there is I believe no church of entire Saxon: all the cathedrals of the earlier times having been subsequently altered and repaired in the Gothic; distinguished from the former, as we shall afterwards see, by the pointed arches and windows, the slight pillars and large buttresses.



## SERIES OF FAMILIAR CONVERSATIONS ON THE ANIMAL KINGDOM.

### CONVERSATION XXVIII.

(Continued from Vol. IX. page 345.)

HENRY.—The order Carnivora must be a very large one.

PAPA.—It is. It comprehends most of those beasts which, in the Linnæan system, are termed *feræ*. The sharp fore-teeth and hooked claws of the animals of this order sufficiently bespeak their habits. They are ge-

naturally endowed with a keen sight, and have strength and agility combined to dart suddenly upon their prey, and to retain it with a firm grasp. The carnivora are subdivided into the *insectivora*, or those feeding on insects; the *plantigrada* and the *digitigrada*, so called from peculiarities in their feet, and the *amphibia*.

ANNA.—Do not hedge-hogs live on insects?

PAPA.—Yes: the hedge-hog and the mole are the most familiar examples of the *insectivora*. They feed, for the most part, on roots, worms, and insects; which they dig out of the ground with the muzzle, or snout. The defensive provision of the hedge-hog or urchin, is a remarkable peculiarity. Being possessed of little strength or agility, it neither attempts to flee from, nor to assail its enemies; but erects its spines, and rolls itself up into a ball, exposing no part of its body that is not covered with these sharp weapons. It will not unfold itself, unless thrown into water; and the more it is frightened, the closer it shuts itself up. In this position, even dogs do not dare to seize it. The ancients used this prickly skin as a clothes' brush.

HENRY.—There must be some singular peculiarity of structure, to enable it so to roll itself up.

PAPA.—It is furnished with a number of curious muscles for the purpose. The subcutaneous muscles of quadrupeds generally are more remarkable than those of the human subject; most of them have the power of moving nearly the whole skin, and are thereby furnished with a very useful mode of defence against the attacks of stinging insects. These muscles are more numerous and striking in the hedge-hog than in any other quadruped, and are, indeed, its only resort against the various enemies and dangers to which it is exposed.

ANNA.—What animals does the *plantigrada* subdivision contain?

PAPA.—The different species of bears, in which are included the badger, the glatton, and the wolverine. Bears are inhabitants of various climates, and are found



from the East Indies to Kamtschatka, and from Louisiana to Greenland. The different kinds vary very much, both in appearance and in habits: some are brown, others black, and others white. The brown kinds live chiefly on vegetables, and the black ones, in a great measure, on animal food, such as lambs, kids, and even cattle. The white, or polar bear, is of all others the most ferocious.

HENRY.—The bear is, I think, very remarkable for affection to its young.

PAPA.—Yes. I have read affecting instances of it. Solomon appears to refer to the fierce rage it will exert in their behalf, where he says, "Let a bear robbed of her whelps meet a man, rather than a fool in his folly."

It would be difficult to name a species of animals, except the sheep, that is so variously serviceable to man after its death, as the bear is to the inhabitants of Kamtschatka: of the skins they make beds, covertures, caps and gloves, and collars for their sledge-dogs. Those who go upon the ice for the capture of marine animals, make their shoe-soles of the same substance, which thus never slip. The fat of the bear is held in high estimation, as a savoury and wholesome food; and when rendered fluid by heat, it supplies the place of oil. The flesh is esteemed a great delicacy. The intestines, when cleansed and properly scraped, are worn by the fair sex, as masks to preserve their faces from the effects of the sunbeams; which being reflected from the snow, are found to blacken the skin. The Russians of Kamtschatka make use of these intestines for window-panes, which are as clear and transparent as those made of Muscovy glass. Of the shoulder-blades they form sickles for cutting grass; and the heads and the haunches they hang up as ornaments or trophies, on the trees around their dwellings. They confess themselves also indebted to these creatures for all their knowledge of physic and surgery: by observing what bears apply to wounds they have received, and what methods they pursue when languid and disordered, the Kamtschadales

have acquired a knowledge of most of those simples to which they have recourse, either as external or internal applications. They allow to these animals also the honour of being their *dancing masters*.

One of the peculiarities of bears is their state of repose and abstinence during the winter. As the approach of that dreary season, they retire to their dens, where, with no other provision than the fat they acquired during the summer, they pass it in inactivity and torpor.

The digitigrada is a numerous and ferocious subdivision of carnivorous animals, most of those that we emphatically call beasts of prey, as the lion, the tiger, the leopard, the panther, the wolf, the fox, &c., together with our familiar inmates, the cat and the dog, belong to it. As you are already acquainted with the character and habits of most of the animals belonging to this genus, I shall not now stay to particularize them.

ANNA.—What are the amphibia, papa?

PAPA.—The amphibia genus consists of the different species of seals, and the Manati or Walrus tribes, of which the former belongs to the *feræ* and the latter to the *brutæ* of Linnæus. They all have an elongated body, decreasing in bulk from the head gradually to the tail, and short finlike feet, which give them some alliance to the fishy tribes. The Manati feed on sea-weeds, corallines, and molluscæ, and cannot therefore properly be termed carnivorous; the food of seals consists of fish, and other marine productions.

HENRY.—I have read that seals delight in thunder storms: and that during their continuance they will sit on the rocks, and contemplate, with apparent pleasure, the convulsions of the elements.

PAPA.—The Icelanders entertain a strange superstition respecting them: they believe them to resemble the human species more than any other creature, and to be the offspring of Pharaoh and his host, who, according to them, were converted into seals, when they were drowned in the Red Sea.

The flesh of seals is highly prized by the inhabitants of the northern regions, and is, with the fat and hides, of considerable use, both in an economical and commercial view.

ANNA.—You mentioned a curious order of animals with which New Holland has recently furnished us, termed *Marsupialia*; I should like to know something more about them.

PAPA.—The great Kangaroo, of which you may remember to have seen some in the royal domains at Richmond, is among them. This very singular species of quadruped was originally discovered in New Holland, by some persons who accompanied Captain Cook in his first voyage. Its most striking peculiarity is that the female is furnished with an abdominal pouch for the reception and protection of her offspring; in which the young one continues to reside till it has nearly attained its full maturity, and to which, even after it has quitted this maternal retreat, it often runs for shelter on the least appearance of danger. Only three species of Kangaroos have yet been ascertained: they live in burrows under the ground, and subsist on vegetables.

HENRY.—Is not the Opossum of Virginia an animal of a similar description?

PAPA.—Yes; it belongs to the same order; but it resembles the kangaroo only in the possession of abdominal pouches into which its young ones retreat; in other respects, both of structure and appearance, it is widely different. The opossum is only about the size of a small cat; the great kangaroo has been frequently known to measure nine feet in length from the tip of the nose to the end of the tail; and to weigh a hundred and fifty pounds. They both, however, are extremely active, and have remarkably strong and muscular tails.

The order called *glires* or *rodentia*, contains a number of interesting animals, which I have not now time to enumerate, but which would well repay your attention to their structure and economy. Among them is that most sagacious little quadruped, the beaver.

**ANNA.**—Where are beavers found?

**PAPA.**—They are natives of most of the northern parts of Europe and Asia, but are principally found in North America. There is reason to suppose that this animal was once an inhabitant of Great Britain; for Giraldus Cambrensis says that beavers frequented the river Tievi in Cardiganshire, and that they had from the Welsh a name signifying “The broad-tailed animals.” Their skins were valued by the Welsh laws in the tenth century at the enormous sum of a hundred and twenty pence each; and they seem to have constituted the chief finery and luxury of those days. No animals appear to possess so great a degree of natural sagacity as these. They generally live in associated communities, consisting of as many as two or three hundred individuals; and they inhabit extensive dwellings which they raise to the height of six or eight feet above the surface of the water. They select, if possible, a large pond; in which they raise their houses on piles, forming them either of a circular or oval shape, with arched tops, and thus giving them, on the outside, the appearance of a dome, while within, they somewhat resemble an oven. The number of houses, is, in general, from ten to thirty. If the animals cannot find a pond that they like, they fix on some flat piece of ground, with a stream running through it; and in making this a suitable place for their habitations, a measure of sagacity and intelligence, of intention and memory, is exhibited, which approaches, in an extraordinary degree, to the faculties of the human race.

Their first object is to form a dam. To do this, it is necessary that they should stop the stream, and of course that they should know in what direction the water runs. This seems a very wonderful exertion of instinct; for they always do it in the place most favourable to their purpose, and never begin in a wrong part. They drive stakes five or six feet long into the ground, in different rows, and interweave them with branches of trees; filling them up with clay, stones and sand, which they ram so

closely down, that though the dams are frequently a hundred feet long, they may be walked over with the greatest safety. These are ten or twelve feet thick at the base, and gradually diminish towards the top, which is seldom more than two or three feet across. They are exactly level from end to end; perpendicular towards the stream; and sloped on the outside, where grass soon grows, and renders the earth more united.

The houses are constructed, with the utmost ingenuity, of earth, stones and sticks cemented together, and plastered on the inside with surprising neatness. Some of them have only one floor, others have three. The walls are about two feet thick, and the floors are always raised so much above the surface of the water as will prevent them from being flooded. When they have built their houses, they lay in their winter provisions, which consist principally of bark and the tender branches of trees, cut into certain lengths, and piled in heaps under the water.

ANNA.—Your account puts me in mind of the structures of the ants. How large is the beaver?

PAPA.—Its general length is about three feet.

The different species of rats and mice, of squirrels and hares, together with the porcupine and guinea-pig, belong to the same order. The structure of the front teeth is similar in them all, and is adapted to gnawing the hard vegetable substances on which they live.

The *edentata*, reckoned among the *bruta* of Linnæus, include some curious animals, which I shall mention on account of their very singular defensive armour. I refer to the manis and armadillo tribes. There are some excellent specimens of each in the Museum of the Zoological Society.

The manis, in external appearance, very much resembles a lizard. Its body is covered over with scales, which, like the quills of the porcupine, are moveable at pleasure. When exasperated, the animal erects them; and if attacked, it rolls itself into a ball, and presents to

its enemy a surface armed on every side. The scales are sharp at the points, and of a substance so hard, that, on collision, they will strike fire like flint.

To escape from its foes by speed would be utterly impossible, but enabled thus to act on the defensive, no animal whatever is able to overcome it: the tiger and panther may tread upon and roll it about, and may attempt to devour it; but all their efforts are vain; and where they expected an easy prey, they only find weapons which wound them in every attempt to obtain it. Of all quadrupeds, not excepting the porcupine, the armour of the manis is the strongest, and at the same time the most offensive.

The negroes eat the flesh of these animals, which is white, and considered delicate food; the scales are used for various purposes.

The armadillo is covered with a kind of plate armour, into which, on the approach of danger, it withdraws its head, tail and legs, so as to present nothing to view but its shell and nose. In this position it resembles a large ball, flattened at the sides.

ANNA.—What is the general size of the manis and armadillo?

PAPA.—There are different species of each of them. The manis is generally long and slender, and sometimes measures nearly five feet. The armadillo is commonly about twelve inches long and eight broad. The manis is a native of the East Indies and Africa; the armadillo almost exclusively belongs to the New Continent. They are both inoffensive animals, feeding on insects, roots, and vegetables.

HENRY.—What a variety of means of defence and security is provided for that part of creation, which is not, like man, defended by the strength and shelter of social institutions!

PAPA.—A great variety indeed. Several, in almost every class, have defensive integuments; others, as the different species of weasel, have foetid secretions—the

American skunk emits an offensive odour so strong as to be discernible at a distance of two miles, and such as cannot be immediately approached by any person without great danger. Others have horns; others claws and sharp teeth, or tusks; others have an acute sense of hearing and smell, while nearly all are endowed with great activity of wing, or swiftness of foot.

Z. Z.

---

## INTRODUCTORY

# LECTURES ON CHEMISTRY.

---

## LECTURE THE FIRST.

---

*Introductory Remarks.—Attraction of Cohesion.—Chemical Attraction.—Decomposition.—Explanation of chemical terms.*

CHEMISTRY is a science of very extensive application. It may be said to teach the nature and properties of all substances, and their relation to heat and to one another; and thereby to enable us to perceive the reason of most of the changes which matter undergoes from the simplest to the most sublime processes of nature; from the effervescence of a soda draught, or the decay of a leaf, to the eruption of a volcano, or the gradual mouldering of the "everlasting pyramid."

It is, however, in its application to the arts and manufactures, that chemistry is more especially valuable. Mechanics and mathematics have done much towards their improvement; but without the aid that chemistry has afforded, they would have stopped far short of the perfection they have now attained. Where, for example, would have been the beauty of the "labours of the loom," if chemistry had not lent its assistance in bleach-

ing and dyeing? How dark and cold and comfortless would have been our habitations, if chemistry had not taught the manufacture of the transparent material to which we are indebted for their light and warmth! How rude all domestic utensils, if chemistry had not instructed in the fusing and tempering of metals; and in the mixture, the baking and the colouring of clay! and to say no more, though there is not a manufacture nor an art, even agriculture itself not excepted, that is not more or less indebted to this science; and though we owe to it the greater part of our domestic comforts, from the simplest operations of the kitchen to the elegancies of the drawing-room; where had been Philosophy herself, if Chemistry had not furnished her with the ink and the paper by which she has extended and perpetuated her existence?

Perhaps no science more abounds with wonders than this: that water should be composed of two species of air, in chemical language *gas*, and should be expanded both by heat and by freezing; that the gas,\* which enters most largely into the composition of water, should be at the same time one of the chief supporters of combustion, and the acidifying principle in the formation of acids; that it should be also the grand maintainer of life in organized bodies, and when that life is extinct the greatest agent in their decomposition; and that, in addition to all these offices, it should be employed to embellish the works of creation by the beautiful tints which it imparts to almost all subjects, whether of the animal, vegetable, or mineral kingdom, are facts well calculated to excite alike our astonishment and our curiosity.

Having said so much by way of recommending the study of chemistry to our readers, we shall proceed to enumerate what are called the chemical elements, and to make some introductory explanations.

In every period of time there have been certain substances which have been considered by the philosophers

---

\* Oxygen.



of the day, as the elements, or simple principles of which every thing else was formed. Aristotle and his followers esteemed them to be earth, air, fire and water; and it was not till the middle of the seventeenth century, when the dogmas of Aristotle gave place to the new and rational system of scientific inquiry introduced by lord Bacon, and general chemistry began to be cultivated in a liberal and philosophic manner, that the truth of this, till then fundamental axiom, was questioned. Since that time, the result of chemical experiments has gradually taught us that there are many kinds of earth, and many kinds of air, perfectly distinct from each other, some of which are compound and others simple; that water, as we hinted before, is a compound, and that fire, or the matter of heat is an important agent, whose real nature is not yet ascertained.

It must be borne in mind that we cannot, even now, speak decidedly of the elementary substances; for what are at present termed elements, may, by future chemists, be discovered to be compounds; and that we only mean, by calling them so, to assert that in the present state of chemical knowledge they are not decomposable.

The substances at present considered as elements, exclusively of light, caloric, or heat, and electricity, whose materiality is questionable, are the following:—oxygen; the metals; perhaps some of the earths; and the simple combustibles, hydrogen, sulphur, phosphorus and carbon. It is worthy of remark, that while most of those substances which were thought by the old chemists to be the elements of all other bodies, are found, by our improved methods of experiment, to be more or less compounded, sulphur, phosphorus, carbon and the metals, which they considered compounds, are now classed among the simple substances.

In the succeeding lectures it will be our endeavour to explain the nature of these substances in their simple or compound state; their chemical affinities for each other, and some of the various combinations and decompo-

sitions which are effected among them by the agency of heat and mixture. The remainder of this we shall devote to the explanation of some of the chief terms and principles of chemical science.

All bodies, whether simple or compound, exist either in a solid, liquid or aëriform state. Liquid bodies\* are solids whose particles are separated by the agency of heat: a still greater degree of heat would turn them to vapour, or make them aëriform.

In every substance, under whichever of these forms it may exist, a force is observed, called *attraction*, the real cause of which is unknown: by some philosophers it has been attributed to an inherent property of matter, and by others to the influence of some foreign agent. This force not only causes the gravitation of bodies to the earth, but preserves the different substances around us from falling to pieces; and it is on it that the operations of chemistry are principally founded. When it operates between particles of the same species, it is called the *attraction of cohesion*, or the *attraction of aggregation*; when between the particles of different substances, so as to form a mixture, or compound, it is called *chemical attraction*, or *chemical affinity*. This will be explained better by examples.

As examples of the attraction of *cohesion*, or *aggregation*, we may remark that two small particles of mercury, while gently moved along a smooth surface towards each other, will exhibit a very evident mutual attraction at the moment of their union into one globule: that two small pieces of cork floating in a bason of water, if not nearer to the edge than to each other, will visibly approach, and at last come into contact; and we may ask with the poet,

“ Hast thou not seen two pearls of dew  
The rose’s velvet leaf adorn,

---

\* Liquids are also called *fluids*; it must be remembered, however, that liquid and fluid are not convertible terms: all liquids are fluids; but every fluid, the air and quicksilver for example, is not a liquid.

How eager their attraction grew,  
As nearer to each other borne?"

It is from the attraction of cohesion that a drop of water is always spherical.

It will be obvious, from the different degrees of resistance which different substances offer to the touch, that there are various degrees of this attractive power, as it is exhibited in solid, soft, liquid, or gaseous bodies: in a stone, for example, it is much stronger than in jelly; in jelly than in water; and in water than in vapour. The degree of its force, in those bodies which it renders solid, may be measured by the weight necessary to overcome it. If a rod of metal, glass, wood, &c. be suspended in a perpendicular direction, with weights attached to its lower extremity until it breaks, the weight attached just before it broke, is the measure of the cohesive force of the rod. When any thing is broken, sugar for example, we say that the attraction of cohesion between the parts is destroyed.

*Chemical* attraction can exist only between the particles of opposite and distinct substances, brought into close contact: when it takes place bodies are said to *act chemically* upon one another. The result of its agency is the formation of new combinations, which generally possess properties entirely different from those of the substances between which the union has been effected. It would be easy to multiply examples of this species of attraction, for the various productions of the chemist are all obtained by its influence; we shall content ourselves however, with pointing out one or two of a familiar kind, which our readers may easily make trial of for themselves.

If a little carbonate of lime (powdered chalk) be put into a glass of water, the chalk will sink to the bottom. Though it should be mixed with the water, if left at rest, it would soon subside; for they have no affinity for each other, and therefore they both remain unaltered; but if a small quantity of diluted sulphuric acid\* be added, a

---

\* Vinegar will produce the same effect.

violent effervescence will immediately take place; a chemical union of the two substances will be the consequence of this chemical action; the identity of each substance will be destroyed, and sulphate of lime, a body entirely different from either of them will be produced.

Another experiment of the same kind may be made with sulphate of magnesia (Epsom salt): dissolve this salt in boiling water, and when it is completely melted, pour into it a little of a solution of carbonate of soda; the soda having a greater affinity for the sulphuric acid, will unite with it, and will precipitate\* a white powder, which on examination will be found to be carbonate of magnesia.

This principle may also be pleasingly illustrated by the composition and decomposition of writing ink.

Take a little tincture of gall, and a little of the solution of green copperas, both colourless liquids; pour them together, and a black mixture will be produced from the affinity which gallic acid has for the oxide of iron in the copperas. If to this mixture a little aquafortis be added, the liquor will immediately become transparent; for the metal will leave the first acid to unite with the last, to which it has a greater affinity. But if a solution of potass be now poured into it; the nitric acid or aquafortis, having a still greater affinity for this alkali than it has for the metal, will quit the iron, and unite with the potass; and the iron, being disengaged, will again be caught by the gallic acid, and once more produce a black liquor.

“The phenomena of dyeing may be entirely referred to the same principle. The difference in the attractions of the colouring particles for wool, silk, and cotton is sometimes so great that they will not unite with one of these substances, while they combine very readily with another. Cotton receives no colour in a bath that dyes wool scarlet.”

Having explained what we mean by chemical attrac-

---

\* A substance is said to be precipitated, when it is disengaged from the liquid with which it was combined, and consequently falls to the bottom of the vessel.

tion, and the attraction of cohesion, principles with which a thorough acquaintance is necessary, in order to the practical study of chemistry, it will be readily understood that the process by which bodies are chemically examined, called *decomposition* or *analysis*,\* that is, the separating them into their component parts, is effected by overcoming these attractions by the intervention of some more powerful agent. In some cases this is performed by the application of heat alone ; in others, by the admixture of some other substance for which the body to be examined has a stronger chemical affinity than it has for those with which it is already united. This substance is termed a *re-agent*, or *chemical test*. It is also accomplished by the agencies of electricity and galvanism. A few simple instances of decomposition will perhaps be interesting.

Soap is formed by the chemical attraction which alkali has for tallow, and may be decomposed by an acid. If to a small quantity of solution of soap (soapy water), a little vinegar, or acid of any kind be added, the alkali will immediately leave the tallow, and unite with the acid, for which it has a greater affinity ; and the separated tallow will float on the surface of the water.

Lavender water consists of the oil of lavender dissolved in spirits of wine, for which it has a chemical affinity : but if it be poured into common water, the spirits of wine, having a greater affinity for the water than for the oil, will quit the oil, and unite with the water ; and the oil, being lighter than the water, will float upon its surface.

If a small piece of solid camphor be put into a phial, half filled with diluted alcohol (spirits of wine), in a short time the camphor will be dissolved in the fluid, and the

---

\* "In order to understand the exact nature of bodies, recourse is had to *synthesis* as well as analysis. Whenever the component parts of any body are re-united in order to form a similar substance, and a similar substance is actually produced, the nature of that body is said to be 'proved by synthesis.' When a body admits of being examined in both these ways, the result is very satisfactory."

spirit will be as transparent as at first. This solution is owing to the affinity which subsists between these two substances. If water be now added, which has a greater affinity for the alcohol than the camphor has, it will unite with the ardent spirit, and the camphor will be precipitated. In this way the camphor may be nearly all recovered as at first. On distillation the alcohol may also be separated from the water, and again exhibited in a separate state. In these instances of decomposition the acid and the water are the re-agents, or chemical tests by which it is produced; and by which the tallow in the soap, and the oil of lavender and the camphor in the spirits of wine, are detected.

We shall now conclude, by a brief explanation of a few other terms which are of frequent recurrence in chemical works, and are therefore needful to be understood before the study of chemistry be entered on.

*Evaporation.*—When the particles on the surface of a solid or fluid body become volatile and fly away, they are said to be evaporated, volatilized, or exhaled; these particles are either humid, such as those which are separated from all fluids; or they are dry, such as those separated from marble or chalk during the burning of lime; or from volatile salts, and resins of various kinds by the heat of the atmosphere. Evaporation is generally, but not constantly, effected by the mediation of heat; for strong dry winds in frosty weather, are often more powerful agents in promoting it in fluids, than the greatest heat in summer.

*Distillation and sublimation.*—In the common process of evaporation, the volatile parts of bodies are usually dispersed in the air: when it is necessary to collect them, proper vessels, called *still*s or *retorts*, are made use of for the purpose; and the operation, if the volatile parts are fluid, is called *distillation*, from their being collected drop by drop (*stillatim*). If they are dry, and in a concrete form, it is called *sublimation*, from their being driven upwards by the force of the fire, and collected at a distance from the remaining parts.

“The dry volatile parts thus collected, may in general be called sublimates; they are of different consistencies, some being in the hard masses, others in the form of fine powder. Chemists have agreed to apply the name of *sublimate* to such as are in consistent masses; the others they call *flowers*; thus we hear of *corrosive sublimate*, and of *flowers of sulphur*. The soot of a chimney is a matter sublimed from the fuel, and it comes under the denomination of flower or sublimate, according as it is of a powdery or consistent appearance.”

*Solution*.—When a solid body is dissolved in a fluid, and remains suspended in it without destroying its transparency, the fluid in which it is dissolved is called the *solvent* or *menstruum*, and the compound resulting from the union is termed a *solution*. The most familiar example of solution is that of sugar or salt dissolved in water. The term is sometimes applied to the union of two fluids: air, for example, is said to be dissolved in water, because all natural water contains air; and water is said to be held in solution by air, because the most transparent air contains a considerable portion of water. Solution is also applied to the union of two solid bodies: glass is a compounded body, resulting from the mutual union of an earth and a salt. It will be evident that every instance of solution depends on the chemical attraction of the solvent for the body dissolved.

*Saturation*.—A solvent is said to be *saturated* when it will not take up, and keep suspended, any more of the body dissolved in it. It is possible to put so much sugar or salt into water, that it will not dissolve any more: in this case, it is said to be saturated.

*Crystallization* is the process by which the particles of salts dissolved in a saturated solution, as the water gradually evaporates and cools, attract each other, and fall into regular transparent masses, called crystals.\*

---

\* “The word *crystal* is derived from two Greek words, signifying *frost* and to *contract*. The ancients supposed a particular mineral, known by the name of *rock crystal*, to be nothing but congealed water: this mineral is of a determined angular figure, and hence all

*Rectification* is the re-distilling or re-subliming substances, till they are rendered perfectly homogeneous and pure. Z. Z.

---

salts and other substances, which, from being dissolved in menstrua or fused in fire, concrete into regular figure, are said to be *crystallised*."

---

## HYMNS AND POETICAL RECREATIONS.

---

### JOY.

Who sings of joy?—who bids the golden strings  
Wake to the waving of her bounding wings?—  
Joy took her flight from earth when Adam fell  
And where can Joy with Adam's children dwell?  
Her home is heaven; for her Lord is there;  
Upon whose eye, whose footstep she attends,  
Lives in his smile, and where he condescends  
To fix his palace, there doth Joy repair.

Yet earth has joys—so earth can testify;  
By fancy pictured to the eager eye,  
And in the ear of inexperience sung  
With syren strains, and fascinating tongue;  
But still evading the deluded mind,  
Grasped, they dissolve, and leave no trace behind:  
Raised in a moment, perishing as fast;  
A passing beam upon a vapour cast;  
The wandering gleams of an illusive fire,  
Which sparkle to mislead and then expire;  
Shall joys like *these* call forth the glowing strain?  
Let that heart sing of joy, which can its joy retain!

Christian!—draw near; thou canst awake

Thy harp of joy to chords of praise,

Let melody of music make

Within thine inmost soul, and raise

That oft repeated, glad and grateful song,

Which, still repeated, thou canst still prolong.

Yes—thou hadst joy when truth divine

Sealed grace and peace and mercy thine;



When first within thy soul was heard,  
 The Spirit speaking by the word ;  
 And, beaming on thy raptured mind,  
 JEHOVAH's radiant glory shined.

In sorrow, Joy has tuned thy lyre,  
 And bid thee heaven-ward aspire ;  
 And she hath thy companion been  
 Through many a bright and glorious scene,  
 Nor will she leave thee ;—

———— even now,  
 Throughout this weary land,  
 Her coronet is on thy brow,  
 Her harp is in thine hand.

Strike then, Oh strike the golden strings,  
 And sing the Name divine,  
 From whence thy joy perennial springs,  
 The seraph's Lord—and thine.

Sing the unfathomable love,  
 The wisdom, truth and grace  
 Of Him who left the world above  
 To take the sinner's place.

Removed the cup of grief from thee,  
 And drank its deepest woe ;  
 And bade thy soul, from sorrow free,  
 His joy for ever know.

HE is thy joy, HE is thy praise,  
 Who did thy soul redeem,  
 And HE shall be to endless days  
 Thine unexhausted theme.

That fount of purest pleasure knows  
 Nor changes nor alloy ;  
 The joy that from GOD'S PRESENCE flows  
 To EVERLASTING JOY.

IOTA.



*To Lady I\*\*\* K\*\*\*, on being asked if poets can write when they  
 are happy.*

WHICH are the happy moments ?—If the hours  
 When life's intoxicating flattery pours

Its nectar on the lip—the harp and viol  
 And the light dance the inebriate sense beguile,  
 And pleasure, as her diamond sands run on,  
 Sees them not go, and wonders how they 've gone—  
 If this be happy—all of life forgot  
 Except the present's isolated spot,  
 And that beheld by the delusive burning  
 Of earth-fed lamps that must go out ere morning—  
 Unmeet for happiness so light, so vain,  
 It is not then.

Or if it be to lie entranc'd in ease  
 Upon the bosom of earth-cherish'd peace—  
 Waking, sleeping, asking not for more,  
 The bosom's longings level'd to its store;  
 Mindless of pleasures that it could not feel,  
 And griefs it has not felt. To dwell  
 In selfish uselessness amid the ding  
 Of creatures sinning, suffering, perishing,  
 And feel no rocking of the storm within—  
 Unterrified participants of sin  
 They never wept—If this be bliss,  
 Careless of other worlds, suffic'd in this,  
 And unasham'd for sin's unwashen stain—  
 It is not then.

Imagination's children seldom taste  
 Of joys like these. To them a thorny waste  
 Seems the fair peopled earth. As if they were  
 The exil'd spirits of some sunny sphere  
 Where all is beaming with poetic fire,  
 They sicken in unsatisfied desire.  
 Pleasure is not so gay, nor love so fond,  
 As they would have it—nor the dizzy round  
 Of life so rapid—nor flattery's cup so full,  
 Nor ought so true, nor ought so beautiful  
 As they have somewhere learn'd. And so the while  
 That they sit basking in earth's brightest smile,  
 Still but an aguish and mistemper'd beam  
 It seems to them.

But in the hours, when on a world unkind,  
 The poet looks from out his own bright mind,  
 Finds it a wilderness, and peoples it  
 With all the brilliant revelry of wit,

Rich in the wealth of his ingather'd store,  
 When the earth's barrenness can yield no more,  
 And like the lonely camel on the waste,  
 From his own bosom makes himself a feast.  
 If in such hours the self-sufficed mind,  
 Allen all else, a native kingdom find,  
 And can forget, amid his brilliant revels,  
 That he is not so blest as he believes—  
 The minstrel monarch of his own domain—  
 It may be then.

Or better in her inner chambers, when,  
 Unsought of pity and unseen of men,  
 Sad penitence sits lonely with her sin,  
 Or sorrow with her tears : without, within,  
 No sympathy, no comforter but One—  
 That lov'd, that tender, that compassionate One !  
 'Tis not to be alone when He is there—  
 'Tis not to weep when He receives the tear—  
 If hope that ne'er in earthly sunshine grew  
 Nor ever died from blight of earthly woe,  
 "Happy" for her lone hours may better claim  
 Than all that calls itself by that proud name—  
 Meet moments for the heaven-taught poet's strain—  
 It may be then.



### NIGHT.

I look'd all night upon the stars,  
 So bright, so bright they were—  
 Diamonds upon the brow of night—  
 And not a cloud was there.

My heart grew lighter as I gaz'd,  
 So pure, so pure they shone—  
 Like the gladsome tear that feeling sheds  
 For sorrow when it is gone.

I chide the sadness of my breast ;  
 The zephyr seem'd to say,  
 There are specks of joy as bright as these  
 Upon thy midnight way.

And then the night went on and on,  
And hour on hour came;  
And still I looked, and the stars were there—  
But O they were not the same!

The azure vault was as deep a blue,  
As pure the midnight air,  
The brow of night was as beautiful,  
And still no cloud was there.

But where was gone that brightest one?  
And where that group so gay?  
Bright ones and gay ones were there still—  
But the first lov'd, where were they?

Passing, passing, passing all  
In faithless pageantry—  
Gone in their beauty, gone in their pride,  
Still shining, but not for me.

I was sad again—Ah! woe's the heart  
That its meed of joy must find  
In brilliant specks that so quickly pass,  
And leave the night behind.

And wilt thou go too, thou last pale one,  
Upon whose constancy  
Intently I have look'd so long,  
At last to see thee die?

Farewell then—I was lone before,  
And lonely now again,  
I'll spend my useless gaze no more  
On midnight's changing scene.

I'll wait, in sorrow, yet in hope,  
Till yonder scarce-born ray  
Beams in its brightness through the sky—  
Then it will all be day.



*“Where is now thy God?”*

O God, where art thou? In my bosom's care,  
Companionless, alone,  
I had no comforter, no hope but thee,  
And even thou art gone.

## POETICAL RECREATIONS.

How do I know—O agonizing thought!  
While thus in vain I call,  
If thou indeed art all I have believ'd?  
Or if thou art at all?

Bow'd like the drooping bulrush o'er my hearth,  
Where through uncounted hours,  
My troubled soul to one who is not there  
Its thoughts of sorrow pours;

I have sat waiting, waiting for thy word,  
And still no message came—  
I've shed a thousand, thousand bitter tears,  
And no one gather'd them:

And then I've taken thy volume on my knee,  
And still 'twas written there,  
That thou dost listen to the mourner's sigh,  
And number every tear.

But thou hast not heard mine. Go, Tempter, go—  
And say not to me now,  
That page so full of promises unkept  
May haply not be true;

And he upon whose love so long in faith  
My ardent hopes recline,  
Now waited for in vain, may not be God,  
Or be at least not mine.

Such doubts, such agonizing doubts within  
Whispers that deadly foe—  
And having nothing left me but my faith,  
Would rob me of that too.

Jesus, Saviour, if thou dost remember,  
When hungry and unfed,  
He even for thine own celestial feet  
That bold temptation laid;

Have pity on my weakness, and send down  
From thine eternity,  
One of those angel messengers who came,  
And minister'd to thee.

More nights, more days than thou of old didst stray  
 In that cold wilderness,  
 My weary soul has kept its fast from joy,  
 And hunger'd for its peace.

And now he comes, as erst he came to thee,  
 And whispers in mine ear,  
 "If thou indeed hast such a God in heaven,  
 Why hears he not thy prayer?"

O Lord, thou knowest—and dost thou not care  
 That he should thus bereave  
 Of all that it desires in earth or heaven  
 The soul that thou canst save?



SONG,

*To the "Echo" in the Irish Melodies.*

THERE is an Echo far more true,  
 More dear to me,  
 Than all the sweetest musick new,  
 Or sighs too often prov'd untrue  
 Can ever be.

'Tis when the mourning spirit prays  
 In grief to Heaven,  
 And as I search the word of grace,  
 An Echo from the volume says  
 Thou art forgiven.

EUGENIA.

## REVIEW OF BOOKS.

---

### PROPHETIC SCRIPTURES.

---

*The Words of Scripture concerning the Glorious Advent of the Lord Jesus Christ, and the Restoration of Israel.* 8d. London. Seeley and Sons. 1828.

WHILE we endeavour to influence, and as far as we are able to instruct the minds of the inexperienced, an important part of our task is to give such an opinion as we may be able to form, of the subjects which peculiarly occupy the publick attention, and are likely to come under the observation of our readers—how far we judge them worthy of regard, beneficial or dangerous in their tendency. It is well known to every one who has any intercourse with religious society, that the subject of the Prophetic Scriptures is now much agitated, and has become a universal topick of conversation: though why, or how, or to what purpose, many of our readers I imagine are quite uninformed: and others, as we certainly know, are in doubt whether any information they might obtain on the subject would be a gain of wholesome knowledge, or a baleful draught of error, and are looking to us for advice whether to shut their ears or open them on what is passing around them; whether to venture upon the perusal of the many publications that are appearing on the subject, or to shun them as labyrinths of difficulty and delusion. To this point only we intend to speak. Others more competent than we may discuss the subject, and give to the publick the result of their deeper and abler studies: and for the right interpretation of prophecy, opinions of more weight than ours may be inquired for and referred to. Our intention is only

to consider whether it is worth our while to regard their discussions, and the opinions resulting from them; whether as private Christians, not called upon to teach, or publicly to propound the word of God, it is our business and our benefit to give any degree of attention to the interpretation of the Prophetic Scriptures..

To come to any just conclusion upon this point, it is necessary to understand rightly what the subject is, which many I believe are very far from doing; because as it first comes to the ears of simple folks, in the atmosphere of ordinary gossip, it is coupled with the names of men, and characterized as their opinion, never set forth by any body else, of course, to be valued according as they are themselves estimated or despised. If the interpreters of prophecy be in our estimation wise and holy men, then the matter seems worthy of attention, and we will give ear to it: but if it happen that we think lightly of them, then it is unworthy of regard. Yet this in fact makes no part of the question. The *opinion* of an individual upon any subject may be more or less valued according as we estimate his wisdom and piety—but this makes nothing to the importance of the subject itself, or its fitness for our consideration. Were it some question of earthly science, indeed, some new device of human invention, our views of its importance might, though not very justly then, be affected by the wisdom or folly of the proposer. But being, as it is, a statement of divine truth, we must find some better gauge by which to take measure of our interest in it, than the opinion we may have formed of the interpreters. I suppose when the adventurous discoverer of unknown lands brought home the gold, and the spices, and the rare products of the new hemisphere, they would not have been thought wise who should have measured the value, or proportioned their interest in the discovery, by their previous opinion of the men who made it. Here is, however, no discovery of unknown regions of truth; but rather a revisiting of their forgotten shores.



Prophecy, (assuming that our readers know nothing, we give the simplest view of the matter,) occupies a very large portion of the revealed will of God : prophecy, we mean, as it discloses events which God purposes or foresees shall take place, distinguished from the doctrines and precepts which in another manner have made known his will. We mark this particularly, because people are very quick to say we ought not to pry into futurity, but be content with what God reveals ; as if the whole question were not about something which God *has* revealed. Of other prophecies than those contained in the canon of Scripture, which we as protestants believe to be the inspired word of God, and the only revelation of his will, we know nothing—if there be any, we certainly do not include them in these observations.

Returning to our remarks that a large portion of the Holy Scriptures are prophetic, we would observe, that during the Jewish dispensation, the law and the prophets, as it is frequently expressed, made up the canon of scripture—the latter being then, for the most part, future and unfulfilled. I suppose it cannot be doubted that these were, or ought to have been, the study of the Jewish people. That they believed not Moses and the prophets is the Saviour's charge against them. His assertion that if they had believed these, they would have believed him, because they prophesied of him, sufficiently implies that it had been their duty not only to believe without examination that the prophecies were true, but to have studied their meaning and expected their fulfilment, and so to have understood them, as to recognize in him the promised Messiah. That those who did read the prophecies, did yet reject Christ because they misunderstood them, only proves that they read not in the right spirit, or believed not though they read ; by which they were made guilty of their own mistake ; the predictions of the Messiah being, as we know, sufficiently plain to have been understood at least in their fulfilment. Some did read and believe and understand.

Such were Simeon, and Anna, and the wise men of the East: for though an immediate revelation of the birth of Jesus was made to them, it is apparent that they were previously expecting and looking for the consolation of Israel; having gained from their prophetic scriptures some knowledge both of the manner and the time of his appearing. These only, as it seems, were ready to receive him. We have spoken particularly of the Messiah's coming, as the most important subject of the Jewish prophecies: but we may remark, that those predictions which referred to temporal events concerning the Jewish nation, were not in the first instance written in a book, that after they had come to pass men might recognize the hand of God—as some will say of all prophecy—but they were many of them messages sent immediately to those whom they concerned, to make known to them, with warning or encouragement, the then future purposes of God: which that they would not hear or not believe, is perpetually charged against them as a sin. I suppose, then, it cannot be disputed that it was the duty of every Jew, and of the pious Jew the holy occupation, to study the prophetic scriptures, to search their mysterious meaning, and look forward in holy expectation of their fulfilment.

The first advent of Christ fulfilled a great part of these prophecies; and we find that those who understood them not while future, understood them no better when they were passed—a proof that it was not the necessary obscurity of things future, that had veiled them from the understanding. Nay, literally as they have been fulfilled, they do not understand them yet—because in the past, equally as in the future, the spirit of God is necessary to the understanding of God's word.

After the coming of the Saviour, to those prophecies of the Old Testament which yet remained unfulfilled, many new ones were added; some by the Lord himself, others by his inspired apostles; and particularly that last great declaration of the things which were to be, dis-

inctively called the Revelations: all now received and revered as parts of the word of God, written for our learning.

That the immediate disciples of Christ made the yet future prophecies their study, I think is sufficiently evident from their own testimony. Jesus himself enjoined it; he spoke reproachfully of those who could foresee the wind and the rain, yet could read no signs of what had been predicted; and directed them that when certain things appeared, they should *know* that others were at hand—of course that they should previously have studied the predictions. And it is evident that they did so: for besides what they themselves spake as inspired prophets for the future edification of the church, we find them throughout the epistles appealing to their expectation of the second advent, and its events and promises, as the source of their own consolation, the ground of their endurance, and the encouragement they proposed to each other. For once that death is referred to by them as the resting-place of hope, this blissful consummation is many times appealed to as the solace of their afflictions. How can we otherwise than believe it was the subject of their pious contemplations? If any one has not observed this fact in the language of the apostle, we would advise a reference to the epistles to see if it be not so.

All who are acquainted with the history of the church, and the writings of the fathers for three centuries after Christ, must be aware that the study of the prophetic scriptures, with respect to the time and circumstances of the Saviour's second coming, with the expectation of their speedy and literal fulfilment, occupied much of their pious contemplation, mixed itself in their preaching, animated their hopes, and supported them in times of persecution. Of this we have the testimony of those who mocked their expectations, as well as of those who have participated in them. Many centuries later, we find the interpretation of the prophecies a subject of

violent and acrimonious disputation, still implying that the enquiry of things to come was a part of divinity, and a subject of consideration, otherwise it had not been one of controversy. It was not till the Church of Rome had established itself in universal darkness, that the predicted events of the latter days ceased to be considered; and all controversy respecting it became obsolete.

Since the Reformation, as every one must be aware, books have from time to time been written for the exposition of prophecy, elucidating the past by the events of history, and investigating the future by the signs of the times. These works have been the study of comparatively but a few; and with them rather as the occupation of the intellect, the search of curiosity after knowledge, than an enquiry of personal interest into the revealed will of God. Among Christians, those even who read their bible most, and hold it dearest, the yet unfulfilled prophecies have been neglected, or read without examination, or heard without a meaning—considered, if considered at all, as something with which we have nothing to do, and need not trouble ourselves.

It has appeared, however, in our day, that some are of another mind. Many of our most pious and distinguished ministers have ventured to suppose that what God revealed, and apostles and holy martyrs loved to contemplate, may be worthy of attention; and that of the book which God has given them to interpret to the people, without any mark of preference or distinction in its parts, it may be their duty to study, to recommend, and as far as they are able, to explain the whole: the more, that things are taking place, even to the perception of the unbelieving, of which it has been said, that when they come we should know what was at hand. Others also, not unqualified by talent and human learning, but qualified more by prayer and devotedness of heart, have given themselves to the study of the prophetic scriptures, and in various ways presented to the publick the result of their enquiries, with such opinions as they have

been able to form respecting the just interpretation, the present position of the church, and its expectations.

The justness of these interpretations, either in the important points on which they are agreed, or the minor ones on which they differ, it is not our intention to discuss. It is much more just to learn the opinions of men from themselves, than from a partial commentator. Our opinion is not of sufficient weight to take from or to add to the value of theirs—neither indeed are ours or theirs of any value, till every reader has for himself compared them with the words of Scripture; and by such light as heaven will not withhold from any humble appellant to the divine word, has judged of them by its evidence, without regard to those from whom they came, either of prejudice or partiality. But men are ever apt to judge before they hear, and value before they weigh, and, as we have observed, the greater number of persons who are talking about prophecy, are far enough from knowing whether its interpreters have thought well or ill: they have not yet made up their minds whether any one has a right to think upon the subject at all, to care for it at all, or in any way to endeavour to learn the will of God in the things that are to come. Of this as it affects the private christian we have a few things to say, in answer to what is perpetually asked, and to the remarks we are every day hearing.

It does not appear to me that we have more than two things to consider in our adoption or rejection of any study—the will of God and our own benefit. That it is God's will that man should consider whatever he has been pleased to reveal, I think is implied in the very act of revelation. Why should eternal wisdom stoop to make disclosures which no man is to attempt to understand? They might as well have remained hidden in the eternal purpose—and would, for the Almighty has done nothing superfluously. It is in vain to say these things were written, that after they had come to pass we might know that he had done it. No doubt that was the pur-

pose of many, and the use that remains for us to make of prophecies fulfilled. But it was not the purpose to those to whom the first prophecies were addressed, else had the threats been vain with which they were accompanied, and the exhortations vain with which they were urged, and the condemnation vain that was passed on those that would not hear: for when they were fulfilled, it was too late to take the warning or obey the precepts. And how or to whom will those prophecies avail which concern the latter day, if disregarded till after their fulfilment? The slain in the day of vengeance will not read the warning, nor require the prediction to prove that God has executed the purpose of his wrath. The saints in bliss will not need the promises of good already in possession, nor require such proofs of God's foreknowledge. If either remember the predictions after their fulfilment, it must be to wonder, the one that he feared them not, the other that he enjoyed them not while yet in expectation.

Since then God has revealed his will, it would seem to be in order that man should know it—plainly, where he has spoken plainly, obscurely, where he has explained himself obscurely—but still as far as by diligent attention we can attain. What he would have us in no wise know or enquire after, it is not to be supposed he would in any wise reveal. The very fact that anything is a part of God's word, appears to me to prove that is our duty to read, mark and learn it: what we may attain in the understanding depends on the blessing given to our endeavours. But while reason comes to this decision, we are not left to reason. God has commanded us to search the Scripture, to add to our faith knowledge, &c. It has been said that this is meant only of the essential parts of scripture, such as are essential to salvation; but I cannot tell where any body found this out; not certainly in the book itself. Nothing is said there of parts to be studied, and parts to be neglected. There is not a single text, that I am aware of, which prefers one scripture to

another, or commends it to particular notice—I can think of but one that may even seem to do so; and that stands at the head of a scripture the most exclusively prophetic—“Blessed are they that read, &c.” I know not therefore how any one has come by the knowledge that when God commanded the study of scripture, he meant a part and not the whole, or which part was intended. Again it has been said that the simple and unlearned are not capable of understanding the whole, and should content themselves with the plainer parts. And for this again I can find no authority in the word of God. I can find in it many passages that set at nought all human learning, and promise knowledge to the simple—I find that God has chosen the foolish to confound the wise—that he has revealed to babes what he has hidden from the wise and prudent—but I do not find any text which offers to the cultivated and enlightened intellect, any truth withheld from the simple, who come with humble spirit and believing heart to the study of the word. It is true God does not give an equal understanding of it to all; but as he has not said where he will give, and where withhold, it is our duty to seek to the utmost, and leave the result to him. I think then, it is the will of God that we should study, enquire, and know as much as possible of the things he has revealed.

The question of the utility of any study to ourselves, is certainly an important one; where all is desirable, one may be more indispensable than another; and there may be things good in themselves, which in our peculiar case are hurtful; though we should be slow to admit this of any truth of God, except in its misapplication. We are by no means disposed to say, that the study of the prophetic scriptures is of equal importance with the knowledge of the way of salvation, the study of the divine law, and the cultivation of personal, spiritual religion in the heart. We grieve that any one should have said so; and if we have influence with any, we would

use it to persuade them to give no regard to such an assertion, wherever they may find it. Without those there is no salvation—without these thousands have passed away and gone to glory. Why then, it is asked, need we trouble ourselves about it—we have not time for unnecessary study. But do you study nothing that is not necessary to salvation? All those things with which you occupy your intellect, are they more worthy of your pains than the revealed will of God, the purposes of his wisdom, the designs of his providence, the issue and the consummation of his mysterious scheme—even were it no personal concern of yours, which yet is not admitted? You fear it may draw your attention from more important matter, and occupy that interest in your mind which should be given to personal and experimental religion. But we do not perceive that you have any such fears, with respect to other subjects of study—the study, for instance, of God's works in the creation. You do not consider that secular learning necessarily interferes with personal religion—you read, and think, and talk a great deal upon other matters. Why should the reading and considering of the interpretation of prophecy alone intrude upon your hours, or feelings, or thoughts of devotion? This, supposing the study be not itself calculated to promote devotion, to call back the wandering thoughts to God, and sanctify the heart. But let us consider what the subject is, if we may judge thereby of its tendency. It comprises the understanding of God's meaning in what has been done upon the earth—the watching of his purpose in all that is now passing before our eyes—the anticipation of events of eternal moment to ourselves and all—that one event particularly, which is to consummate the blessedness of the redeemed, and avenge the Redeemer on his enemies. It seems reasonable to suppose, that such contemplations would have a direct tendency to detach the heart from that which is passing away, and fix it on that which is at hand—that at least it would fill the thoughts, and warm



the feelings with the meditation of the things to come, whether they be near or distant; since they will equally arrive, with all their eternal consequences. And we have our Saviour's testimony in favour of what common sense seems sufficient to determine. He says, "If the good man of the house had known at what time the thief would come, he would have watched, and not have suffered his house to be broken up." Apparently, he would have been safer for the knowledge. If he was careless, it was because he did not anticipate, because he had not been forewarned, and thought the night as safe as any other night. If he had suspected in what watch, or in what night the thief would come, it is not to be supposed that he would have relaxed his customary vigilance, put aside his armour, and slept the sounder sleep. Why then should we apprehend, that the endeavour to understand, and the earnestness to enquire about the time and the manner of our Lord's appearing, should disarm the spirit, and withdraw the attention from that personal religion which can alone enable us to stand when he appears? "Behold he comes, and his reward is with him," spoken to the servants of any earthly king, would seem the strongest motive to examination of their character and their works, that they might know what to expect for themselves in the distribution. We might add to this, the close examination of scripture, which this study must necessarily produce—for it can be studied only there—and which in itself is the intellect's safest and most holy exercise.

It has been said again, the meditation of these events is not necessary—we have enough without it—the certainty of death, and its probable nearness, is warning enough and comfort enough; and the certainty of judgment to follow, is a motive to self-examination and preparation, that cannot be added to by any contemplation of the prophetic signs. It does certainly appear, that this should be enough; and for our responsibility, no doubt it is. But it has pleased God to give us more;

and, as we remarked, he has done nothing superfluously. The expectation of the Lord's coming is many times named in scripture as a motive to holiness, and offered as a ground of consolation. Unless any one can affirm, that he is holy enough and happy enough, I know not how he can affirm that he has no occasion for more than he already knows. The sick man, not yet recovered of his disease, though past its dangers, is not expected to say he needs but half the remedies prescribed for his recovery. There are some, I fear, who have indeed enough: their sordid souls are satisfied, and do not wish for more. Safe, as they think, for eternity in their measure of religion, so long as they may enjoy their possessions here, they need no contemplation of millennial blessedness. Pardoned, as they think, for sin, but not distressed by it, they desire no other reign of Christ than that already in their hearts; where, if indeed he be enthroned at all, he sits side by side with the idols of avarice, selfishness, and pride. But you, yet young in life, or young in knowledge, or young, at least, in misery, to whom it may seem that you have enough with less than has been provided, you know not the depth of the waters you must traverse. You think you have got much—and it is much: to all but Him who had tried to the utmost the necessities for which he was to provide, it might seem sufficient for motive and for bliss. But you know not how it will be, when the multitude of your iniquities stand out before you, not slain, not disarmed, but seeming to multiply by every excision, and gather fury from defeat—when the spirit writhes under the anguish of the fetters by which it lies rivetted and bound—when the head is bowed down like a bulrush, and cannot lift itself for heaviness. You have not walked upon the solid earth and wondered why it bore you. You have not shrunk from the fresh sunshine as if it betrayed your misery. You have not started at the voice of mirth as if it were the shout of hell over your destruction. You have not gazed upon

the cursed and suffering earth till you saw nothing in anything but the blight of sin and misery, and felt yourself guilty of it all. You know not now what may be then too little. Be not hasty to say you have enough, if God has offered more. You do not know what you are, and you do not know what is before you. Whatever motives you have for watchfulness, if in God's holy word there can be found another, do not presume you have enough—there may come moments that will overbear them all. Whatever stores of heavenly consolation you have amassed, if there be a promise more, secure that too—for there may come a misery that will be too much for all. And of knowledge—how can you be sure you know enough of God, of his word and of his will, when you have never yet loved him and obeyed him as you ought.

Having expressed at so much length our reasons for supposing that it is desirable for every christian to give attention to the interpretation of the prophetic scriptures, according to the extent of their opportunities, we can add but a few words upon the manner and the spirit in which this study should be pursued. It is one thing to give attention to the interpreters of the prophecy, and study in privacy and prayer the scriptures they interpret, and another to turn interpreters ourselves. It is one thing to read, mark, learn and inwardly digest, for the comfort of the spirit, the sanctification of the heart, and the animation of our hopes; it is another and quite different thing to be forward to assert, and hasty to judge, and eager to talk. It is one thing to give to any study its due proportion of attention, and another to allow it to engross our minds and divert them from matters of equal or more importance. There is no objection from which we may defend the study, that will not justly lie against its misuse. And if it be not misused, it is the first truth that ever was not so. The treasures of divine knowledge are still committed to earthen vessels—endangered often, such is their frailty, by the very

fulness of the treasure they contain. The most essential doctrines of the gospel have given birth to the extravagances of fancy, the bitterness of party, and the perils of schism—but their truth remains. The reformers of the church often need apology for what they did, and the spirit in which they did it—they erred, they disagreed, they persecuted each other—but the reformation remains. We do not think the present interpreters of prophecy need any such apology; but judging like things by like, as the study extends itself, we expect it may ensue: and if we would profitably and safely pursue the study, it must be independently of everything but the testimony of scripture respecting it. Uses may be made of it to which it does not tend; and errors may be mixed with it with which it has no connexion. These we must distinguish: but if we reject on that account the consideration of truth, we may equally reject every portion of the divine word. Need we add, what we say so often, and must repeat in everything—the value of every pursuit, is the object for which it is pursued—the only legitimate object of a christian is the glory of God, the holiness and happiness of man. And as there is but one legitimate object of pursuit, so is there but one successful means—prayer, humility and the Spirit's teaching.

It is because we recommend the study of prophecy as a part of the revelation of God, and not as the opinions of men, that we have selected the above named work as the subject of our review. Here are no errors, fancies, or mistakes. We may go elsewhere to enquire what others say—we must return hither to know if they say right: and we have found people in general so little aware that these things are in the bible, though they have read them there from their youth up, we think this selection of texts will be useful, to fix and direct the mind to the important subject. The introduction will best explain what it is.

more proper than these, of which we have mentioned several before, for the reading of children, for village libraries, &c.

*The life of John Eliot, the apostle of the Indians: including notices of the propagation of Christianity in North America, in the seventeenth century.* Edinburgh. W. Oliphant. 1828. 3s. 6d.

Another volume of something of the same character as the last named.

*The Guilty Tongue.* By the author of the *Week*. Seeley, Fleet Street. 1827.

An excellent work to put into the hands of the poor—a distinction we think should always be observed, it being never desirable to present to our children habits and vices to which they are not accustomed. The *Week*, by the same author, has been too long and valued to need recommendation.

*The Child's French Friend, being Grammar Exercises and Vocabulary for the use of children, from four to eight years of age.* By M. A. Alison, 2s. Simpkin and Marshall.

A very suitable book for the purpose.

*The Bible Story-Book: second series.* By the Rev. B. H. Draper. London. Westley and Co. 1827. 1s. 6d.

A very good little book for infancy.

# **THE ASSISTANT OF EDUCATION.**

**JULY, 1828.**

## **A SKETCH OF GENERAL HISTORY.**

**ROME.**

**FROM THE DEATH OF CAMILLUS, B. C. 360, TO THE BATTLE OF  
CANNÆ.**

**THIS** period of Roman history presents another instance of the powerful influence of superstition upon the mind. While the Romans were preparing to repress a revolt of the Hernici, the earth, by the violence probably of an earthquake, opened in the midst of the forum. The citizens, after much fruitless labour to fill up the chasm, had recourse to the augurs, who declared that they would never accomplish their purpose, till that thing in which the strength and glory of Rome consisted, should be thrown into the chasm; which would secure eternal duration to the Roman state. While others were doubting what this oracle might mean, **Martius Curtius**, a young patrician, pronounced that nothing was so valuable to Rome as arms and valour; and mounting a horse, richly caparisoned, himself in full armour, he rode precipitately into the gulph. History has added a miracle to this act of mistaken though generous enthusiasm, by asserting that the chasm immediately closed; but more judicious writers have stated that the citizens afterwards succeeded in filling it with stones and rubbish.

The Gauls now appear again among the enemies with whom Rome was in perpetual contention. Dictators were repeatedly elected to lead the armies against them; and mention is several times made of individuals of extraordinary stature among the Gauls, challenging the Romans to single combat. Manlius Torquatus and Valerius Corvus are mentioned as having distinguished themselves in these combats. The Gauls were ultimately defeated, and Latium freed from their incursions.

During a profound peace which ensued on these successes, ambassadors came to Rome from Carthage. Carthage had been the first nation with whom the Romans were acquainted out of Italy, and with whom they formed alliance. As early as the first year after the expulsion of the Tarquins, these nations had entered into treaty relative to navigation and commerce. The words of this first treaty between people whose contentions became so famous in history, have been preserved by the Greek historians. They were thus:—"There shall be peace and friendship between the Romans, and the allies of the Romans, and between the Carthaginians, on the following terms: The Romans, and the allies of the Romans, shall not sail beyond the Fair Promontory, unless constrained by tempest or by an enemy. If at any time they shall chance to be forced ashore, they shall not be permitted to buy any thing, nor take any thing, but what they want for repairing their vessels, or for their sacrifices; nor shall make longer stay ashore than five days. Those who shall come as merchants, shall pay no duty but such as is allowed to the common crier and registrar. These two officers shall make oath of what shall be bought and sold in their presence, as well in Africa as in Sardinia. If the Romans shall chance at any time to visit such places in Sicily as are subject to the Carthaginians, they shall not suffer any molestation whatever; but shall have justice done them in all things. The Carthaginians shall attempt nothing against the Ardetes, the Aretini, the Antiates, those of Laurentum,

Circeii, and Terracina ; or, in a word, any of the Latins whomsoever, who shall be in subjection to the Romans ; nor shall they attempt any of their towns that are under the Roman protection. And in case they should at any time make seizure of those towns, they shall restore the same to the Romans without any damage. They shall not build either fort or citadel in the country of the Latins ; and in case they should at any time invade their lands in a hostile manner, they shall not remain there one night." We trace in these articles of peace something of the condition of the large islands of the Mediterranean, at this time, as subject, in part at least, to the Carthaginians. It was to renew this treaty, on terms nearly similar, that ambassadors came to Rome at this period of the commonwealth. B.C. 340.

Wars ensued with the Samnites and Latins. In preparing for an engagement with the latter, it was thought necessary, on account of the enemy speaking the same language, and the intimacy subsisting between many in the opposing armies, to issue orders that no Roman, on pain of death, should fight out of the ranks, or without express orders. Manlius, the consul's son, being sent with a party of horse to observe the enemy, ventured to disobey this order, and accept the challenge of an officer on the opposite side. The Roman was gloriously victorious, and returned with the spoils of the foe to his father's tent. With the barbarous justice that so often distinguished the legislators of Rome, the father reproached him with the act of disobedience, declared his intention of sacrificing him to the fidelity he owed his country, and having first crowned him as a victor, ordered the lictors to tie him to the stake. When the lictor raised his axe to strike off the young hero's head, cries and imprecations burst from the spectators, but no one interposed against the authority of the consul. The people contented themselves with covering the dead body with spoils of his vanquished enemy, and expressed their grief by the most pompous obsequies they could



The Gauls now appear again among the enemies with whom Rome was in perpetual contention. Dictators were repeatedly elected to lead the armies against them; and mention is several times made of individuals of extraordinary stature among the Gauls, challenging the Romans to single combat. Manlius Torquatus and Valerius Corvus are mentioned as having distinguished themselves in these combats. The Gauls were ultimately defeated, and Latium freed from their incursions.

During a profound peace which ensued on these successes, ambassadors came to Rome from Carthage. Carthage had been the first nation with whom the Romans were acquainted out of Italy, and with whom they formed alliance. As early as the first year after the expulsion of the Tarquins, these nations had entered into treaty relative to navigation and commerce. The words of this first treaty between people whose contentions became so famous in history, have been preserved by the Greek historians. They were thus:—"There shall be peace and friendship between the Romans, and the allies of the Romans, and between the Carthaginians, on the following terms: The Romans, and the allies of the Romans, shall not sail beyond the Fair Promontory, unless constrained by tempest or by an enemy. If at any time they shall chance to be forced ashore, they shall not be permitted to buy any thing, nor take any thing, but what they want for repairing their vessels, or for their sacrifices; nor shall make longer stay ashore than five days. Those who shall come as merchants, shall pay no duty but such as is allowed to the common crier and registrar. These two officers shall make oath of what shall be bought and sold in their presence, as well in Africa as in Sardinia. If the Romans shall chance at any time to visit such places in Sicily as are subject to the Carthaginians, they shall not suffer any molestation whatever; but shall have justice done them in all things. The Carthaginians shall attempt nothing against the Ardetes, the Aretini, the Antiates, those of Laurentum,

Circeii, and Terracina; or, in a word, any of the Latins whomsoever, who shall be in subjection to the Romans; nor shall they attempt any of their towns that are under the Roman protection. And in case they should at any time make seizure of those towns, they shall restore the same to the Romans without any damage. They shall not build either fort or citadel in the country of the Latins; and in case they should at any time invade their lands in a hostile manner, they shall not remain there one night." We trace in these articles of peace something of the condition of the large islands of the Mediterranean, at this time, as subject, in part at least, to the Carthaginians. It was to renew this treaty, on terms nearly similar, that ambassadors came to Rome at this period of the commonwealth. B.C. 340.

Wars ensued with the Samnites and Latins. In preparing for an engagement with the latter, it was thought necessary, on account of the enemy speaking the same language, and the intimacy subsisting between many in the opposing armies, to issue orders that no Roman, on pain of death, should fight out of the ranks, or without express orders. Manlius, the consul's son, being sent with a party of horse to observe the enemy, ventured to disobey this order, and accept the challenge of an officer on the opposite side. The Roman was gloriously victorious, and returned with the spoils of the foe to his father's tent. With the barbarous justice that so often distinguished the legislators of Rome, the father reproached him with the act of disobedience, declared his intention of sacrificing him to the fidelity he owed his country, and having first crowned him as a victor, ordered the lictors to tie him to the stake. When the lictor raised his axe to strike off the young hero's head, cries and imprecations burst from the spectators, but no one interposed against the authority of the consul. The people contented themselves with covering the dead body with spoils of his vanquished enemy, and expressed their grief by the most pompous obsequies they could

perform upon the field. A few years later, more mercy was extended in a similar case, to Fabius, afterwards so renowned a general, who having fought a battle contrary to the orders of the dictator, was condemned to death, but pardoned.

The plebeians had already gained almost all the objects of their long contentions, having been frequently consuls, and they now rid themselves for ever of the oppressive laws against debtors—the senate freely passing a decree, that for the future no person whatsoever should be held in fetters or other bonds, but for some crime that deserved it, and only till he had suffered the punishment due by law; that creditors should only have a right to attack the goods, and not seize the persons of their debtors. It was not many years later, that in the censorship of Appius Claudius, he accomplished the purpose of admitting the plebeians also to the priesthood, and the Libertini, or sons of freed-men, into the senate; by which both were considered to be degraded, and no object of contention was left for the people. This same Appius is made famous in history by having built the aqueduct, seven miles in length, by which Rome was supplied with water; and formed the famous road, called the Appian Way, from Rome to Capua, about 140 miles. It was a paved road, and remained entire more than 800 years. We hear also, about this time, of the Romans electing two officers, termed *Duumviri Navales*, to take charge of naval affairs; though it does not appear they had any occasion for a fleet, having no wars out of Italy.

Meantime war with the Samnites had continued with little intermission, and various success. On one occasion the whole Roman army had been compelled to pass under the yoke; but the disgrace was soon retrieved by victory, under Fabius, distinguished by the benefits conferred on his country in legislation as well as arms, and justly entitled to the surname of *Maximus*, which he received. On occasion of one engagement, the consul Decius, unable to rally his flying soldiers, devoted

himself, as it was termed, to the *Dii manes*: the pontifex pronounced the customary words of devotement, and the general, having repeated them after him, rode full speed in the midst of the enemy, and fell covered with wounds. This was an act of superstition not uncommon, and seldom failed of its effect in giving courage to the minds of the soldiers, and so ensuring the victory. This bloody and destructive war had lasted forty-nine years, when a peace was concluded by *Carus Dentatus*, of whom it is related, that the Samnite ambassadors found him on a wooden stool by the fire, cooking his dinner, which consisted of a few roots. B.C. 285.

The Romans shortly after encountered their first foreign enemy, in the person of *Pyrrhus*, king of *Epirus*, invited into Italy by the *Tarentines*, to defend them against *Rome*. After six years of unsuccessful warfare, and utterly defeated at last by *Curius Dentatus*, *Pyrrhus* found it convenient to return home; and the consul entered *Rome* in triumph; exhibiting before him the spoils of *Greece*, vessels of gold, purple carpets, statues and pictures, with captives of various nations: novelties that excited great interest in the city; but nothing so much as the elephants with towers on their backs, never before seen in *Rome*. At the end of this triumphant year a census and a *lustrum* were held; the names of senators who led dissolute lives were struck out; and it is told, that one who had been consul and dictator was excluded for having ten pounds weight of silver plate. By the census now taken it appeared that *Rome* had 271,224 citizens fit to bear arms.

The fame of *Rome* now rapidly extended. In the next year ambassadors came from *Ptolemy Philadelphus*, to ask their friendship, and others were sent in return to the court of *Egypt*. About this time the Romans, who had hitherto used no money in commerce but pieces of copper, began to have silver coin. The place appointed for the mint was the temple of *Juno Moneta*, whence the term *money*. The republic was now mistress of

all the countries of Italy, from the remotest part of Etruria to the Ionian sea, and from the Tyrrhenian sea to the Adriatic. These nations did not all enjoy the same privileges; some were entirely subject to Rome, receiving all their laws from thence; others retained their old laws, but in subjection to Rome; some had the privilege of citizens, others a right of voting at elections; they were either tributary, or obliged to furnish troops at their own expense. In this position of power and prosperity, all her Italian enemies submitted, and ready to contribute to her aggrandisement by conquest abroad, we find Rome 250 years before Christ, 480 from the building of the city: the period of the commencement of the first Carthaginian war.

The Carthaginians, when the war broke out between their republic and that of Rome, had made considerable acquisitions in Spain, the first time we have had occasion to introduce in the world's history that more distant part of Europe; and they were masters also of Sardinia, Corsica, and all the islands on the coast of Italy, together with a part of Sicily. It was in the latter island the first occasion of the war arose, ambassadors coming thence to Rome to solicit aid for Messina, one of the free cities, against the power of Carthage. Rome accepted the challenge, and put to sea her first hostile fleet, inexperienced and inconsiderable in comparison with that of the great maritime power she had to encounter. Vigilance, however, supplied the place of power, and the first Roman army was landed on a foreign shore. Hanno commanded for the Carthaginians, in alliance with Hiero, king of Syracuse, the chief city of the island. Both were defeated by the consul Appius, and the latter seduced from his alliance with Carthage to that of Rome.

Supplied by Hiero with provisions and other assistance, the Romans quickly possessed themselves of all the western coast of Sicily. The inhabitants of Segesta and Aliona massacred the African garrison, and opened

their gates to the consuls. The cities of Hilara, Tyrita and Asceia were taken by siege. At the end of the season the Roman army returned, and the consul enjoyed a triumph. This year a dictator was chosen, but his only business was to drive a nail into the temple of Jupiter, to stay the plague.

In the year ensuing, the Romans renewed the campaign in Sicily; of which the first important result was the taking of Agrigentum, a place very strongly fortified, and the principal fortress of the Carthaginians, where they had formed their magazine of arms and provisions; nor was it taken till after seven months' siege, the defeat of a large army sent from Africa in command of Hannibal to its relief, and a loss to the Romans and their allies of 30,000 men.

In the third year of the campaign the Romans easily possessed themselves of all the inland parts of the island, but found it impossible to contend with Carthage on the coasts, without a fleet of more equal force. Every exertion was accordingly made to equip a fleet. In a few months, by extraordinary exertions, Rome found herself possessed of a hundred and twenty galleys, and had considerable successes at sea; augmenting the fleet by the addition of eighty vessels taken from the enemy. For this first naval victory great honours were conferred on the admiral, Duilius: among others, the novel one of being attended, whenever he returned from supper, with musick and flambeaux.

The next addition to Roman power and glory, in the increase of which there was from this time no cessation, was the taking of Corsica and Sardinia, notwithstanding a brave defence made by Hanno, himself slain in the attack. The maritime cities of Sicily were also gained, and further victory at sea. The war had now lasted eight years, with undivided success on the part of Rome; ambition, as is usual, grew with victory, and it was determined that the consuls Manlius Panormus, and Attilius Regulus, afterwards so famed in history, should make a

descent on the coast of Africa. Their forces consisted of 330 galleys, in each 150 soldiers; and 300 rowers. The enemy's fleet, under Hamilcar, was yet more formidable; but suffered a total defeat at the battle of Heraclæa, leaving the Romans to land without interruption on their coasts. These they ravaged for some time with impunity, took numerous prisoners, and immense booty; when orders were sent from Rome for the return of Manlius, while Regulus was to remain with a part of the forces in Africa. Regulus appears to have been dissatisfied with this arrangement; and the pretext he made use of in soliciting his return, is sufficiently characteristic of Roman manners. He represented to the senate that upon the death of the husbandman who farmed his seven acres of ground, he had been obliged to intrust them to a day-labourer, who had stolen his cattle, and carried off his stock; so that his return was necessary to provide for his wife and children. It was consequently ordered, that the wife and children of the general should be maintained at the publick expense, and he should remain in Africa. Great successes at first attended him there. Eighty cities were taken, and deputies came from all quarters to offer submission to the conqueror. On the taking of Tanis, a city within nine miles of Carthage, great alarm was felt by the enemy, and some attempts made to procure a peace. But they regained courage by the event of a battle, in which the Roman army was destroyed, and Regulus made prisoner.

Much fighting ensued by sea and land. The war had now lasted fourteen years; the Carthaginians had lost their best commanders; their elephants had been taken from them; their fleets had been destroyed, and their finances were exhausted. They determined to attempt a peace; and desired that Regulus should return to Rome to use his influence for that purpose, under a solemn oath to return to captivity if unsuccessful. Regulus obeyed, and arrived in Italy. When he reached the gates of Rome he refused to enter.—“My misfortunes, he said,

have made me the slave of the Carthaginians; I am no longer a Roman citizen, and the senate gives audience to strangers without the gates." His wife Marcia went out to meet him, and presented to him his children. But he only gazed at them wildly, and then cast his eyes on the ground, as if feeling unworthy of their embraces. When called upon for his opinion with respect to the peace, he gave it decidedly in favour of war, and used much argument to prove the incapability of the Carthaginians to resist the Roman power. War therefore was determined on; but it became a question what was to become of the disinterested captive. It was suggested that he was not bound to keep an extorted oath, and the Pontifex Maximus being consulted, declared that Regulus might continue in Rome without being guilty of perjury. The honourable Roman thought otherwise, and expressed himself offended by the decision. "It is my duty," he said, "to return to Carthage. Let the gods take care of the rest." Amid the lamentations and tears of the people, refusing to take leave of his family, he embarked with a serene and cheerful countenance to return to slavery. At Carthage the most exquisite tortures revenge could suggest, awaited the generous captive. It is said that first cutting off his eyelids, they exposed him to the glare of the noon-day sun; afterwards shut him in a kind of chest stuck with pointed nails, so that he could neither sit nor lean without perpetual torment; and thus left him to die of pain and hunger. Similar tortures were inflicted in retaliation on some of the captive Africans in Rome.

Meantime the war was carried on in Africa with vigour, and variable success; and also against the Carthaginians in Sicily: the severest conflict taking place by sea, where the victories of the Roman fleet at length enforced a peace, on terms that sufficiently show the advances Rome was making on the power of her rival; it being agreed that the Carthaginians should evacuate all the places they held in Sicily, and quit the island;



that they should make large payments of money, restore all Roman captives without ransom, and redeem with money their own prisoners: to which hard terms their brave general, Hamilcar, was obliged to submit, unable longer to support the war. This first Punic war had lasted four-and-twenty years; during which the Romans are said to have lost seven hundred ships.

The government of Rome was no longer to be confined within the boundaries of Italy. Sicily, except the city of Syracuse, became the first Roman province, governed by Roman magistrates and laws. A prætor was sent annually to be governor and judge in civil causes, and a quæstor to receive the revenues of the republic. These revenues were either fixed or casual. The fixed were called tributes, consisting of a certain sum, which the province was to pay yearly into the treasury. The casual were the tenths of the product of the land, and the duties upon merchandize, &c. Certain officers, called Publicans, were appointed to levy these taxes: besides which, the Romans frequently levied from the provinces supplies of men, ships, corn, &c. Sicily thus became more happy, though less free; enjoying under the protection of Rome the blessings of peace, instead of the perpetual warfare of nations contending over its territories.

Severe misfortunes in Rome damped the joy of these successes. The Tiber overflowed its banks, and destroyed an immense quantity of property. Soon after a fire broke out and consumed great part of the city. The temple of Vesta perished in the flames, and the ancient monuments of religion would have been destroyed, had not the Pontifex Maximus, Cæcilius Metellus, made his way through the fire to save the Palladium: an action more celebrated in history than all his victories. In the attempt he lost his sight and one arm, and procured for himself a privilege never before granted to any one; that of being drawn to the senate-house in a chariot. The number of tribes was now augmented to thirty-five, a

number never afterwards increased; and a census being taken, the number of citizens was found to be 160,000.

During the period of the first Punic war, history mentions the birth and writings of the first poets of celebrity in Italy, who wrote in Latin, though they appear to have been of Greek extraction. Livius Andronicus appeared in the first year of the war, about 150 years after the death of the Greek poets, Sophocles and Euripides, as the reformer of the Roman stage, introducing connected fable, after the Greek manner, instead of the rambling buffoonery that previously occupied it: his poetry became very early obsolete. Towards the end of the war the poet Ennius was born in Calabria, the inventor of hexameter verse among the Latins, and wrote in verse the history of Rome, and the life of Scipio Africanus. The poet Nævius was his contemporary, who after having made some campaigns, wrote the history of the first Punic war, also in verse, according to the taste of the times, too grave for poetical fiction.

Notwithstanding the friendship which now appeared to subsist between the rival republics, hatred of Rome and jealousy of her power continued to agitate the bosom of Hamilcar. Unable to renew the war, he was yet occupied with schemes for the future disturbance of the republic. With this view he determined to extend the Carthaginian dominions in Spain, hoping by its means hereafter to oppose the growing power of Italy. A second object was to form the mind of his son to a participation at once of his valour and his hatred. For this purpose he took him, now only nine years old, to share his campaign in Spain. Previously to passing the straits, then called the Pillars of Hercules, he ordered a solemn sacrifice to be made to Jupiter. All being ready, and the victims slain, he led the young Hannibal to the altar, and made him swear eternal enmity to the Romans: an oath most faithfully kept by the afterwards famous general.

In Rome the temple of Janus was now shut for the

first time since the reign of Numa-Pompilius; but only for a very short period. The following year Corsica and Sardinia, some time since subdued, were made a Roman province. Shortly after the Gauls were again in motion to invade Italy. Great efforts were made in Rome to meet the danger, and an army, said to amount to 800,000 men, under the consul-Emilius, was assembled to receive them. The total defeat and dispersion of the invading army was the consequence. It is mentioned that at this period one Archagathus of Peloponnesus first introduced into Rome the art of surgery. Till his time every one had his family recipes, conveyed to him by tradition from his fathers: but this Greek cured all sorts of wounds in a regular method, and was in consequence honoured with the rights of citizenship, and had a house built for him at the public expense.

Meantime Hannibal, who had succeeded to the command, was carrying on the war in Spain with great success; and, contrary to the late treaty, entered the territories of Saguntum, besieged the city, and destroyed it. Rome sent ambassadors to Carthage to complain, and demanded that Hannibal should be given up to them. This being refused, peace could be no longer maintained; and the second Punic war commenced B.C. 214.

Great preparations were made in Rome for the campaign. It was determined to send two armies, under the consuls, Cornelius Scipio, and Sempronius Longus, the one into Spain, the other into Africa, and large fleets were also prepared. Hannibal resolved not to wait for the attack, but to carry the war into the heart of the Roman dominions. For this purpose he passed the Pyrenees with an army of 50,000 foot, and 9,000 horse, having first provided for the safety of the dominions he left behind, and solemnly put himself under the protection of Hercules, who was worshipped at Gades, whither he took a journey to offer vows and sacrifices. Some of the countries he passed through, dissatisfied with

the government of Rome, revolted, and assisted his progress. By these means, and the great rapidity of his movements, Hannibal crossed the Rhone before his arrival could be anticipated; and avoiding the army sent against him under Scipio, prepared to pass the Alps. Amidst numerous conjectures, it has been found impossible to determine where this extraordinary traverse was accomplished: the difficulties of it can be sufficiently estimated. In addition to the hazards of the stony, narrow and broken ways the army had to traverse, they had enemies to encounter at every step. As soon as the Carthaginians began to ascend the mountains, the petty kings of the country assembled their troops in great numbers on the eminences over which it was necessary they should pass. Thence they harassed and destroyed the troops in their ascent, and were no sooner driven from one eminence than they took post upon another, disputing every inch of ground. Leaping from rock to rock with the agility of hinds, the mountaineers attacked the Carthaginians in every quarter: in those rough and narrow ways the beasts of burthen were easily overthrown; the horses, particularly, wounded and struggling to recover their feet, overthrew others, and increased the confusion. Still Hannibal proceeded; and having possessed himself of a town in which the enemy sheltered, he found there the cattle and prisoners they had seized, and provision for several days. He remained to give his army rest: but a still greater danger awaited him. On the fourth day, other mountaineers, who inhabited the towns by which he must pass, met him with olive branches and garlands of flowers, offering their friendship and services. Hannibal distrusted their intentions; but fearful of disobeying them, and persuaded by the freedom and confidence with which they supplied provision to his army, he accepted their offer of serving him as guides. Having still some doubt, the general took the precaution of placing his elephants in front, and his choicest troops in the rear. This saved

The Gauls now appear again among the enemies with whom Rome was in perpetual contention. Dictators were repeatedly elected to lead the armies against them; and mention is several times made of individuals of extraordinary stature among the Gauls, challenging the Romans to single combat. Manlius Torquatus and Valerius Corvus are mentioned as having distinguished themselves in these combats. The Gauls were ultimately defeated, and Latium freed from their incursions.

During a profound peace which ensued on these successes, ambassadors came to Rome from Carthage. Carthage had been the first nation with whom the Romans were acquainted out of Italy, and with whom they formed alliance. As early as the first year after the expulsion of the Tarquins, these nations had entered into treaty relative to navigation and commerce. The words of this first treaty between people whose contentions became so famous in history, have been preserved by the Greek historians. They were thus:—"There shall be peace and friendship between the Romans, and the allies of the Romans, and between the Carthaginians, on the following terms: The Romans, and the allies of the Romans, shall not sail beyond the Fair Promontory, unless constrained by tempest or by an enemy. If at any time they shall chance to be forced ashore, they shall not be permitted to buy any thing, nor take any thing, but what they want for repairing their vessels, or for their sacrifices; nor shall make longer stay ashore than five days. Those who shall come as merchants, shall pay no duty but such as is allowed to the common crier and registrar. These two officers shall make oath of what shall be bought and sold in their presence, as well in Africa as in Sardinia. If the Romans shall chance at any time to visit such places in Sicily as are subject to the Carthaginians, they shall not suffer any molestation whatever; but shall have justice done them in all things. The Carthaginians shall attempt nothing against the Ardetes, the Aretini, the Antiates, those of Laurentum,

Circeii, and Terracina; or, in a word, any of the Latins whomsoever, who shall be in subjection to the Romans; nor shall they attempt any of their towns that are under the Roman protection. And in case they should at any time make seizure of those towns, they shall restore the same to the Romans without any damage. They shall not build either fort or citadel in the country of the Latins; and in case they should at any time invade their lands in a hostile manner, they shall not remain there one night." We trace in these articles of peace something of the condition of the large islands of the Mediterranean, at this time, as subject, in part at least, to the Carthaginians. It was to renew this treaty, on terms nearly similar, that ambassadors came to Rome at this period of the commonwealth. B.C. 340.

Wars ensued with the Samnites and Latins. In preparing for an engagement with the latter, it was thought necessary, on account of the enemy speaking the same language, and the intimacy subsisting between many in the opposing armies, to issue orders that no Roman, on pain of death, should fight out of the ranks, or without express orders. Manlius, the consul's son, being sent with a party of horse to observe the enemy, ventured to disobey this order, and accept the challenge of an officer on the opposite side. The Roman was gloriously victorious, and returned with the spoils of the foe to his father's tent. With the barbarous justice that so often distinguished the legislators of Rome, the father reproached him with the act of disobedience, declared his intention of sacrificing him to the fidelity he owed his country, and having first crowned him as a victor, ordered the lictors to tie him to the stake. When the lictor raised his axe to strike off the young hero's head, cries and imprecations burst from the spectators, but no one interposed against the authority of the consul. The people contented themselves with covering the dead body with spoils of his vanquished enemy, and expressed their grief by the most pompous obsequies they could

more proper than these, of which we have mentioned several before, for the reading of children, for village libraries, &c.

*The life of John Eliot, the apostle of the Indians: including notices of the propagation of Christianity in North America, in the seventeenth century.* Edinburgh. W. Oliphant. 1828. 3s. 6d.

Another volume of something of the same character as the last named.

*The Guilty Tongue.* By the author of the *Week*. Seeley, Fleet Street. 1827.

An excellent work to put into the hands of the poor—a distinction we think should always be observed, it being never desirable to present to our children habits and vices to which they are not accustomed. The *Week*, by the same author, has been too long and valued to need recommendation.

*The Child's French Friend, being Grammar Exercises and Vocabulary for the use of children, from four to eight years of age.* By M. A. Alison, 2s. Simpkin and Marshall.

A very suitable book for the purpose.

*The Bible Story-Book: second series.* By the Rev. B. H. Draper. London. Westley and Co. 1827. 1s. 6d.

A very good little book for infancy.

THE  
ASSISTANT OF EDUCATION.

JULY, 1828.

A SKETCH OF GENERAL HISTORY.

ROME.

FROM THE DEATH OF CAMILLUS, B. C. 360, TO THE BATTLE OF  
CANNÆ.

THIS period of Roman history presents another instance of the powerful influence of superstition upon the mind. While the Romans were preparing to repress a revolt of the Hernici, the earth, by the violence probably of an earthquake, opened in the midst of the forum. The citizens, after much fruitless labour to fill up the chasm, had recourse to the augurs, who declared that they would never accomplish their purpose, till that thing in which the strength and glory of Rome consisted, should be thrown into the chasm; which would secure eternal duration to the Roman state. While others were doubting what this oracle might mean, Martius Curtius, a young patrician, pronounced that nothing was so valuable to Rome as arms and valour; and mounting a horse, richly caparisoned, himself in full armour, he rode precipitately into the gulph. History has added a miracle to this act of mistaken though generous enthusiasm, by asserting that the chasm immediately closed; but more judicious writers have stated that the citizens afterwards succeeded in filling it with stones and rubbish.



The Gauls now appear again among the enemies with whom Rome was in perpetual contention. Dictators were repeatedly elected to lead the armies against them; and mention is several times made of individuals of extraordinary stature among the Gauls, challenging the Romans to single combat. Manlius Torquatus and Valerius Corvus are mentioned as having distinguished themselves in these combats. The Gauls were ultimately defeated, and Latium freed from their incursions.

During a profound peace which ensued on these successes, ambassadors came to Rome from Carthage. Carthage had been the first nation with whom the Romans were acquainted out of Italy, and with whom they formed alliance. As early as the first year after the expulsion of the Tarquins, these nations had entered into treaty relative to navigation and commerce. The words of this first treaty between people whose contentions became so famous in history, have been preserved by the Greek historians. They were thus:—"There shall be peace and friendship between the Romans, and the allies of the Romans, and between the Carthaginians, on the following terms: The Romans, and the allies of the Romans, shall not sail beyond the Fair Promontory, unless constrained by tempest or by an enemy. If at any time they shall chance to be forced ashore, they shall not be permitted to buy any thing, nor take any thing, but what they want for repairing their vessels, or for their sacrifices; nor shall make longer stay ashore than five days. Those who shall come as merchants, shall pay no duty but such as is allowed to the common crier and registrar. These two officers shall make oath of what shall be bought and sold in their presence, as well in Africa as in Sardinia. If the Romans shall chance at any time to visit such places in Sicily as are subject to the Carthaginians, they shall not suffer any molestation whatever; but shall have justice done them in all things. The Carthaginians shall attempt nothing against the Ardetes, the Aretini, the Antiates, those of Laurentum,

Circeii, and Terracina; or, in a word, any of the Latins whomsoever, who shall be in subjection to the Romans; nor shall they attempt any of their towns that are under the Roman protection. And in case they should at any time make seizure of those towns, they shall restore the same to the Romans without any damage. They shall not build either fort or citadel in the country of the Latins; and in case they should at any time invade their lands in a hostile manner, they shall not remain there one night." We trace in these articles of peace something of the condition of the large islands of the Mediterranean, at this time, as subject, in part at least, to the Carthaginians. It was to renew this treaty, on terms nearly similar, that ambassadors came to Rome at this period of the commonwealth. B.C. 340.

Wars ensued with the Samnites and Latins. In preparing for an engagement with the latter, it was thought necessary, on account of the enemy speaking the same language, and the intimacy subsisting between many in the opposing armies, to issue orders that no Roman, on pain of death, should fight out of the ranks, or without express orders. Manlius, the consul's son, being sent with a party of horse to observe the enemy, ventured to disobey this order, and accept the challenge of an officer on the opposite side. The Roman was gloriously victorious, and returned with the spoils of the foe to his father's tent. With the barbarous justice that so often distinguished the legislators of Rome, the father reproached him with the act of disobedience, declared his intention of sacrificing him to the fidelity he owed his country, and having first crowned him as a victor, ordered the lictors to tie him to the stake. When the lictor raised his axe to strike off the young hero's head, cries and imprecations burst from the spectators, but no one interposed against the authority of the consul. The people contented themselves with covering the dead body with spoils of his vanquished enemy, and expressed their grief by the most pompous obsequies they could

in mystery, explaining what he has but asserted, or proving what he has left to be believed upon his word, finds ready acceptance with this unthroned monarch of the mind. It gives him his sceptre for a moment back again, to sit in judgment upon that by which he has been judged. No man by wisdom has found out God—but many by wisdom have lost sight of him after he has been known. We are mistaken if we presume there is no danger in giving our minds to the speculations of men who know more and better than the simple revealed word; and incapable of comprehending the plans of omnipotence, devise something of their own which they can comprehend, and say that that is it; and call it great and grand—as if that which their reason has compassed, promised well for being greater than that which is beyond its reach. By such philosophy thousands have been spoiled; and grace may well distrust what nature makes so welcome. We may suppose the speculation but little venturous—nothing more than an exercise of the intellect—we like to reason, to examine, to hear new opinions, and get larger views—we are tired of common-place—these men interest our minds, and set us to search the scripture—we do not mean to be misguided—we know the truth. You never would have known the truth, had not the pride of human reason been abased within you: and you will cease to know it the moment you suffer it to be again exalted. Whatever in religion dazzles the intellect by its novelty, flatters by its seeming greatness, and commends itself acceptably to the reasoning pride of man, is suspect in its first characters. And if to these be added a contempt for common things, things known, admitted, tried, established—those foolish things which God has chosen to confound the wise—then is their suspiciousness augmented: and because whatever depreciates others and exalts ourselves is sure to find acceptance in the natural heart, the ready possession they take of our interest and favour witnesses against them. When these characters appear, it is time to take the apostle's caution

and beware: Many a child of God, who had begun well, has so been spoiled; and if by great mercy saved at last, it has been after years of coldness, uselessness, and doubt—through misery, penitence, and perhaps despair—saved wrecked; and naked, and profitless, the day time of service past—because wearied of simple truth, the single light of God's revealed world, they have multiplied to themselves teachers, begun with being amused, and ended with being absorbed by the speculations and the pride of human reasoning, dealing with things divine.

*My God, my God, why hast thou forsaken me?*—MATTH.  
xxvii. 46.

IN the soul's deepest midnight—where are the words that can describe it?—in hours such as those which Jonah knew, when the light of heaven was gone, and the sympathies of earth had ceased, and nothing was left but the inextinguished memory of extinguished light; the remembered presence of departed Deity—in hours like these, how little is there in thy word, O God, that can avail. The invitations, the commands are there—but they seem mockery now—the soul lies amazed in the darkness of its strange dwelling, it cannot obey thee and come forth, for it is thine own waves that compass and imprison it. The promises remain, but they too avail not, for they are unfulfilled—they speak of peace not tasted, of blessings not enjoyed, of hopes not realized, of expected messengers of heaven who have not come with promised answers to believing prayer. And then the tempter avails himself of the hour to belie what thou hast written—were there a sun in the firmament there must be light—were there a God in heaven he must hear thee—or thou art none of his; or he is none of thine, or he has kept no faith with thee. But still there is one word, at the worst moment one—he cannot change it, he cannot blot it out—the cry of Jesus when he too was left—“My God, my God, why hast thou forsaken me?” Jesus, in thine extremity, in thine hour of need, when friends forsook

thee and all men were against thee, did thy Father forsake thee and disown thee, and leave thee to thy shame? Why then do I fear, why do I complain?—It is meet that I be conformed to the likeness of thy suffering, and where thou hast triumphed thy servant shall not perish. It was at that hour thy love was perfected, at that moment of abandonment thy faith had its severest proof and reached the perfection of its beauty. And if for this end thy Father could leave thee, is it any proof of his unkindness that for a season he leaves me? If thou couldst look to heaven, and see no light, if thou couldst cry and not be heard, and trust and not be helped, surely there is nothing in the sadness of these hours that should discourage or affright me. I too must learn to trust his unseen love, and own his unfelt power. Still is there celestial comfort in the thought—I cannot be in greater straits than thou wert—I cannot cry with more unavailing bitterness than thou didst—I cannot be more forsaken, more abandoned than thou didst feel thyself. Far be every faithless and mistrustful thought! The hour of thine extremity was thine hour of triumph, and the perfecting of thy humanity. Should mine be spared the fire through which thine was purified? Rather let me follow after thee, and suffer like thee, that hereafter I be made partaker of thine image.

---

### THE LISTENER.—No. LVI.

---

THERE is a sound—and I have wondered it should so seldom be heard; for often, often have I listened for it—and as I have travelled from city to city, and passed from temple to temple and from house to house, and many voices and many sounds have beat upon my ear, I have wondered that this should so seldom, so scarcely, so faintly be heard; for I have said, “Surely, though all others were silent, this should never sleep.”—The sound I mean is the voice of praise and of thanksgiving; thanks-

giving to Him who is the fountain of all life and blessing, praise to the name of Him who is the one living and true God; the supreme, uncreated, only eternal good.

How shall this be accounted for?—Shall He who formed the heart, and endued it with its sensibilities, find it tenderly susceptible of all kindness but his own? Shall the immortal flame which he has kindled, bend inverted to the earth, instead of rising with delight and ardour to its glorious and living source? Shall the organ of the human soul be eloquent on any, on every subject but the perfections of Him who enriches it with its power of expression?

Such have been the inquiries of sad surprise, awakened in the mind of the Listener, when called to enter into the social circle, or wander through the busy scenes of this most busy world; until the slow, the unwilling convictions have been at length reluctantly admitted, that if the tree is to be judged by its fruits, if from the abundance of that which is within, the lips give utterance to the feelings, then must the human mind be a most unfavourable soil for the production and growth of gratitude; then must the moral disease, affecting both head and heart, be most deeply rooted; since among so great a multitude of living beings, such evidence is wanting that there exists any power of perception, as to moral and spiritual excellence, or any sense of benefits received. Doubtless it is a destitution connected with ignorance—ignorance of God—ignorance of themselves. Ignorance of God, for to know Him is to love and reverence, admire and extol Him—ignorance of themselves, for to know themselves is to know they have no claim to the blessings they enjoy, it is to acknowledge that all they receive flows to them as the free gift of God's mercy, the exuberance of God's unmerited bounty.

There is one touching recollection which powerfully affects my mind—would that I could convey it with equal power to the mind of others; to the recollection of those who may now be entering upon that theatre of life from

which I shall soon be passing away—it is the omnipresence, the omniscience of God. I have travelled through many a long mile, through many a long year—if any period connected with human life, short at its most lengthened extension, may thus be designated—and my travels may soon reach their termination; but—when this mortal ear shall become closed to every earthly sound, when the Listener is no longer a listener below, there is ONE whose ear will never close, ONE who will yet be listening—"The LORD hearkened and heard." He did so in the ages that are past, and HE is hearkening still.—And what does he hear?

I will not go to the highway of the wicked, nor to the haunts of the abandoned, nor to the resort of dissipation and vanity for a reply—"They have drunk wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone."—But if that which is spoken in darkness shall be heard in the light—if for every idle word in which man indulges, he shall be brought into judgment; the blasphemer will yet have to learn that God hears and remembers his oath; and the fool who says in his heart unto the Almighty, "Depart from me, for I desire not the knowledge of thy ways," will even yet also be answered according to his folly, "Come not thou into their secret, O my soul; and unto their assembly, O mine honour, be not thou united." But there are other characters, and other assemblies, and other scenes.

I will turn to those who have sought the face of God in secret—to those who worship him in spirit and in truth—I will make one where two or three are gathered together in his name—I will listen where God is listening—and with pleasure and delight; for it is the sound he loves—it is the voice of his own children; to this the Lord is hearkening, and from them what does he hear? "The prayer of the poor," and "the cry of the needy;" and is it not fitting, and is it not right? To whom shall they go but unto Him who is the Father of the orphan and the Friend of the widow? "The poor committeth

himself unto Thee, and him who hath no helper." God listens to their voice, their cry shall be heard, their prayer shall be answered. It is the direction of his own word, "Trust in Him at all times, ye people, pour out your hearts before Him." It is his own invitation, "Come unto me, all ye that are weary and heavy laden." It is his own promise, "I will give you rest." In the world he has said they must have tribulation, but he bids them draw near to himself for comfort; he invites them to take shelter from the tempest, beneath the shadow of his wings; he bids them hide in the secret of his presence, that there they may find safety and peace.—He would have the soul lightened of its load by laying it down at his feet; he would have the heart relieved of its sorrows by confiding them all to his sympathy; he would have the mind freed from its cares by reposing them on the bosom of his providence. Therefore he says to them, "Come,"—therefore he bids them be importunate—he bids them to pray, and ask, and seek, and knock, and never to be weary; and he says to them, "It shall not be in vain." Then, if it be so—if such be their refuge, their privilege, their assurance, shall their labour cease here? Shall they bring to God their troubles, and unfold to Him their griefs; and shall the heart present to Him no other offering; the lips know no language but that of complaint? Shall necessity be urgent, and love be silent? Shall grief be eloquent and joy be dumb?

Oh, I have often thought of the gift of life; for this alone, for my being, what do I not owe to my Creator? Who is there that has pondered the greatness of this gift? Who is there that has formed an estimate, a just estimate of the value of existence?—Shall I drink in the light, and breathe the air, and walk abroad, and tread the earth, and move at liberty, and feel myself a conscious living being? Have I the powers of perception and thought and reflection and will to speak my thought, or to retain my thought at pleasure? Do I know that I have within me an immaterial immortal principle, an im-



perishable subsistence, and hopes and capacities and powers that reach forth beyond, and raise me above my native dust, and the evanescent changes of *this* passing world, to worlds and wonders and ages yet to come, and shall I not pause—and inquire—and look up and bow before Him by whom I am thus fearfully and wonderfully made, and say, “I bless thee?”—O Thou, who hast quickened me into life and light and volition, and hast endued me with reason and intelligence, and given me a heart to feel and a tongue to speak, and hopes that reach above and beyond this present sphere of tumult and confusion, “I bless thee.”—Has not God, even God thy Maker, O thou living, conscious, thinking being, bowed down his ear and listened for this?

But further:—God has not forsaken the work of his own hands; the life that came from him he has sustained; the creatures which he formed he has preserved and fed and clothed and sheltered, and blessed with many, many mercies—even such as have but commenced the pilgrimage of life, with innumerable mercies, for who can count their sum?

Life is said to be short, and its days to be few; but few and many are terms of relative import, and even the short span of life (a moment in comparison of eternity), even this has its seasons and its years, its days and its hours, each divided and subdivided into momentary periods; and these moments, what are they but multiplied mercies surrounding us on every side?

The sun, the rain, the loudest hurricane, the softest breeze, have each their work of beneficence, have each their commandment to bless. For whom does the flower unfurl its lovely leaves, and diffuse its treasured fragrance? For whom does the ripened fruit give forth its refreshing juice. The heavens and the earth, and all the elements of nature combine their operations for the good of the creature; are all at work for the service and the solace of man.

Life has been called a wilderness, thickly set with

thorns ; but thorns and briars are not its only produce, for it has its verdure too : and often has God made (literally) the “ wilderness to be glad, the desert to rejoice and blossom as the rose.” It is true, the earth is under the curse, which lies heavy upon her through the sin of man ; but God has turned even the curse into a blessing : and those powers and faculties which necessity has called into action, have proved not only the *means* of procuring enjoyment, but enjoyment in their very exercise, and thus the medium of double good.

Life has been called a sea of trouble, but the wave is not always mountain high, nor the deep for ever threatening to overwhelm ; it has its calm seasons of quiet and unruffled beauty, when its surface reflects the glories of a bright and placid sky.

The human mind has been considered more susceptible of painful than of pleasurable emotions ; but it is doubtful whether it be so naturally : it is not evinced in the buoyant playfulness of infancy, nor in the elasticity of spirits in childhood and in youth ; it is rather to be attributed to the habits of a treacherous memory, more ingenious in tracing the records of its griefs than the sweeter recollections of its joys ; and it is possible it may not only thus be accounted for ; it is possible, could life’s joys and life’s sorrows be dispassionately weighed, the former would be found not only to counter-balance, but generally greatly to preponderate against the latter ; and affliction may be engraven in deeper characters upon the memory, not because they have exceeded, but rather because they have been the exceptions to, the breaking in upon, the more common and daily experience. True : life has its cares, but it has its comforts too—life has its griefs, but it has also its consolations—life has its labours, but they are succeeded by its intervals of rest—life has its changes, but they are not all distressing. Surely at all times, and in all life’s varied circumstances, there is much to awaken in the Christian’s heart the tribute of praise and thanksgiving to God for

the never-ceasing stream and constantly varied bounty of his munificent providence. I say the Christian, for the Christian is the heir of "promise"—and even at his lowest ebb, and under the most adverse dispensations, he knows the tide will turn, and he shall rise again; and when raised up, however high, he shall be higher still—I say the Christian, because while partaking in common with others of the needful supplies, the conveniences or comforts of this temporal existence, he receives them all as pledges of good wrapped up in futurity, as shadows and signs of blessings unspeakable in their value, and everlasting in their duration. Should not these reflections lead the recipients of God's bounty, in the fulness of a thankful spirit to exclaim, "I will bless my gracious Benefactor while I live, I will sing praises to my God while I have my being:" such was the inference of one in elder time, such the conclusion of the psalmist; "to the end that my glory may give thanks to THEE and not be silent." When God has listened for thy praises, O child of his providence, have the expressions of thine heart corresponded to these?

Manifold and sweet are the mercies God has showered on the path of life below, even though it lies through a wilderness world. Life itself is sweet—and light and liberty—and food and raiment—and a shelter and a rest for the wearied frame. But there are mercies greater than these.

In a note just received from a friend, after alluding to temporal comforts, are these words, "But if by grace we have SPIRITUAL blessings, to what a summit should our gratitude aspire?"

There is a knowledge that concerns the soul's best interest, a knowledge transcending all human science, all other knowledge that can be attained or desired. There is a light that falls not upon the outward eye; but that which irradiates, pervades, and sanctifies the immortal spirit, the light of truth, and peace, and holiness—there is a peace unconnected with externals, a peace passing

all understanding, rest to the conscience, and repose in God—there is a faith that overcomes the world, and gives to the sojourner on earth a glimpse of the happiness of heaven—there is a hope that purifies the heart, that is full of glory, and that shall never make ashamed—there is a state of acceptance and favour with God in which the soul, walking in the light of his reconciled countenance, holds communion and fellowship with the Father and with the Son—there is a joy—a joy in God—a joy unspeakable—a joy that in a world of degradation, sin, and suffering, can enable the soul to glory in tribulation, can raise the mind to a holy elevation, can give it to say, when afflictions and sufferings abound, “much more abounding are the consolations of Christ”. There is a love—stronger than death—it is the love of God in Christ Jesus, and in proportion as this is shed abroad in the heart by the Holy Ghost, the soul becomes grafted, rooted, grounded, established in the same, so as to know and comprehend the heights and depths of God’s most hallowed mysteries; those blessed truths for whose reception and enjoyment the sanctified intellect and enlarged affections are capacitated, by which they are ennobled, filled, dignified: and in the plenitude of which the soul finds its centre and its rest: being in fact the revelation of God himself as the object of the soul’s beatific contemplation, towards which now, it is for ever tending, and in which alone those energies, which had their source from himself, can find their happy occupation and their end.

Such is the Christian’s portion—such the blessings shed from heaven upon the Christian’s path below—such his riches in possession and in prospect—such the life of the believer—a life distinct from, and superadded to that which is natural—a life hid with Christ in God—the communication of the Spirit of the Holy One flowing down from the Father through the Son, sealing and sanctifying every member of his mystical body, and animating and actuating the whole.

What christian's heart is there, but must, at the review, break forth in the beautiful language of the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all* spiritual blessings in heavenly things in Christ." It may be, God has been listening for this: He has drawn nigh to thy heart, O Christian, but has it recognised his presence? The harps of heaven have been tuned to songs of joy for thy salvation, but have thy notes on earth returned the responsive sound? I hear the sigh, I listen to the wish, Oh! that indeed I could thus review my treasures! Oh, that indeed I could call all these blessings mine!

Now be it admitted, all do not equally apprehend them—yet do they by right belong to every child of God. It should never be forgotten, that there is in his family, an infinite variety in age, in stature, in experience; there are those who have been guided, sustained, and carried through the burden and heat of the day, those who are standing on the verge of the heavenly Canaan, and on whom the glories of eternity are breaking; and there are those who have but just begun to knock at wisdom's gates, and to watch at the posts of her door; or those who have but just girded on their armour, or taken their staff in their hand to set out on their pilgrimage. But let each, let the youngest, the least, the weakest, endeavour to magnify the Lord; let their spirits rejoice in God their Saviour—they are called to a warfare, but not at their own charges; they are called to exertion, but God has engaged to be their strength: surrounded by snares, they have a mighty deliverer; in the midst of enemies, the Lord himself is their defence. Their journey may be long, and the way may be weary, but strength will be imparted according to their day, and many a sweet season of refreshment will be their's, many a delightful interval of rest. He who forewarns them of trial and affliction, says also, "In me ye shall have peace;" and the tribulation shall pass away, and the peace shall remain; the affliction is light and momentary,

the glory to which it leads, a weight far exceeding, and eternal.

I said, the Christian is the heir of promise—THE PROMISES OF GOD!—Who can tell their magnitude? (ISAIAH li. 6) Who can count their number? Who can describe their extent?—None but the PROMISER—He who spake them—He who fills all things—He who sees through eternity. There is a beautiful simile used by an old writer, relative to this subject, which I cannot forbear quoting: “A believer looking to the promises, may be likened to a man beholding the heavens in a still and serene evening; who, when he first casts up his eye, sees, haply, a star or two only to peep, and with difficulty to put forth a feeble and disappearing light: by and by he looks up again, and then both their number and their lustre are increased; a while after, he views the heavens again, and then the whole firmament in every quarter, with a numberless multitude of stars, is richly enamelled, as with so many golden studs.”

Now, learn for thy comfort, O christian believer, that though thou be in knowledge but as a child; and though thy faith be ever so weak, yet if thou so know the HOLY ONE as to be *in the faith*, if thou art *in Christ*, all the promises of God are *thine*; for all are yea and Amen in HIM.

O then, let thine heart be touched with the greatness of the debt thou owest, and defraud not thy King of his just revenue of praise. And whether the present moment be lowering or fair, let a sense of present mercy, the mercy of that passing moment, lead thee to pay thy tribute of thanksgiving; and whether thy thought revert to the past, or thy hope be directed to the future, let thy heart ascend in gratitude to Him “who was, and is, and is to come;” and let thy tongue magnify the Lord.

It is true, that a life adorning our profession, is the most symphonious, most expressive song. Let us pray for grace to present it to our LORD; but let not the sa-

crifice of the lips be wanting, and whatever be the spirit of the world in general, let no Listener be able to say of Christians, "They are more occupied in complaining of what they want, than they are in blessing God for what they enjoy." The spirit of thankfulness is the spirit of humility, that which God delights to dwell with and to bless; and they who cherish a thankful spirit, will never want matter for its exercise. To them who have, (in this sense as well as in many others), will more be given. "Dost thou bless God for the crumbs that fall from his table, thou shalt be feasted with the richer provisions of life and salvation; art thou thankful for a spark, a beam of light, thou shalt be satisfied and filled with the FOUNTAIN itself. And "Oh," (to borrow the expressive language of a living author,)\* "Oh, were these spirits of our's, with their thousand strings but rightly tuned, what a swell of high and lovely song would issue from them—a song of holy joy and praise, commencing even here, and still rising upwards, until it mixed with the full harmony of that choir which surrounds the throne of God.

A.

---

"Whom I please, or whom I displease is nothing to me, so as I please myself," exclaimed a little creature of three feet and some odd inches high, as she very unwillingly returned at the remonstrance of her grandmother, from the pursuit of some favourite scheme of amusement; her air and manner as she haughtily proceeded up the room, sufficiently indicative of the truth of her assertion, and that her words by no means belied her feelings—a hat laden with feathers, pelerine, and gloves, were thrown upon the sofa as she passed it, from which they were taken to be folded up and put away by a domestic, who had quietly followed her young mistress, and whose quiet and humble deportment seemed to say, one in the

---

\* Erskine.

company had the office of at least endeavouring to please others. "Priscilla," said the old lady, carefully taking off a pair of green spectacles, which she as carefully wiped previously to their being deposited in a shagreen case, which was also in its turn consigned to a very capacious repository for useful and necessary articles, at least so esteemed in the days of our grandmothers, whose personal appearance frequently owed no small degree of its dignity to the size and weight of these said indispensable accompaniments to their dress, but which in our improved and improving age are becoming obsolete. Whether it be that housewives, and thimbles, and scissars, and pocket books; pencil cases and purses, and numberless other little matters, implements of active industry, and articles at that time in constant requisition—whether it be these are becoming obsolete also, I take not upon me to say; or whether the prudent and considerate leaders of the fashions in our modern times deem it most expedient to take upon them no burdens but such as they can lay aside at pleasure, or ingeniously contrive to have none to carry I know not, but certain it is, the light and elegant reticule, adapted rather for ornament than use, has entirely superseded the ancient serviceable, respectable, and ponderous pair of pockets.

There is a something very ensnaring in the freaks of fashion, very imposing in external appearance, and the Listener is not exempt from its influence, or a long disquisition on the pockets' disgrace, would not have usurped the attention due to the old lady's speech; what she said being certainly of more importance than how she was dressed:—"Priscilla," said she, "do you suppose you came into this world for no other purpose than to please yourself?"

Whether the gravity with which these words were uttered, or the words themselves startled Priscilla, I cannot determine; but she stopped suddenly short, and fixed her eyes upon her grandmother, while a curious kind of expression spread over a countenance, little betokening



habits of reflection, as though she was about seriously to ponder the question, now probably for the first time propounded to her consideration.

"Priscilla," said the old lady, "come here to me, and I will tell you what I was taught when I was your age."—A loud rap at the door announced the approach of visitors: and a lesson of wisdom which Priscilla and myself were preparing to receive, was, for the time being, unfortunately set aside. But the question had made a deep impression upon my mind; a new train of thought seemed opening before me, accompanied with most interesting and important associations; and as a number of friends and acquaintances made their morning calls, and successively paid their respects to the venerable form before me, I could not help turning towards each individual an observant eye, and an inquisitive ear, in the hope of discovering, by what I saw, or by what I heard, whether others beside Priscilla had ever seriously sat down to resolve the question for what end or purpose they had come into this world; and whether such meditation had issued in the conviction, that it was for a far different intent than that of pleasing themselves.

The aged and the young, the grave and the gay, were seated by turns, sometimes singly, sometimes collectively before me; a variety of subjects were introduced, and an infinite variety of opinions were expressed. I heard much of the last new novel, the last new opera, the last new piece that had come out at the theatre, and the merits of each, with those of the writers, composers, performers, even warmly discussed, and the cause of each respectively as warmly espoused, or defended—nay, so highly were some of the latter estimated, that their very names seemed to act like electricity upon the nerves of some of the younger part of the company, and they were thrown into raptures and extasies as soon as the subject was introduced; and I might have supposed some heavenly beings had descended to astonish and bless our earth, had I not known the persons to whom

these extravagant encomiums applied, were dancers and singers at the opera house. Surely, thought I, the view these people take of life is the same as Priscilla's; the end, with them, is "amusement;" they live but to please themselves: and remarks were made, and expressions dropped at intervals which implied it was not considered of any great importance at whose expense the gratification was procured or enjoyed. Towards the close of the day my recollections formed a whimsical melange, and in vain had been any attempt to reduce them to order, or mould them to use; but all I had listened to had been animated by one spirit, and directed to one end; all had centred in one point—it was still "amusement." As I sat musing over them, I said to myself, "these people are people of the world—are esteemed and esteem themselves so. I will make my morning calls when the morrow comes, on some of a more quiet and domestic cast; some who, from principle or expediency, are never or but seldom found in those scenes of dissipation where others find or make their element."

Having made this determination, I set out on the following day, in the hopes of obtaining the information I wished to elicit from some who were not in the habit of frequenting the theatre or the ball-room, a grand dinner or a grand rout. My steps were first directed to one of the companions of my early life: many years of separation had taken place, but she had lately settled in my neighbourhood, and our intercourse had been renewed. The younger part of the family were anxiously expecting some tickets for a morning concert, the procuring of which had been accidentally delayed, and it was feared would be attended with difficulty. "Some of the best performers will be there," said the mother, "and, poor things, they are so confined at home, and have little or no amusement, that I shall be exceedingly sorry if they are disappointed: they see so little company, and neither my health nor my inclinations lead me to attend public places, that I wish to indulge them in every innocent recreation. Music no one

can object to : to say the truth," said she, lowering her voice, "we do make up a very tolerable concert among ourselves, and Eliza is considered to have a capital finger ; but I wish their taste to be formed, and this cannot be without they hear the best performers, as well as have the best masters." "Of course," I observed, "if you intend them for such proficient, they give a considerable time to practice." "Oh, yes," she replied, "some hours each day ; I would on no account have them omit it : Fanny has a good ear—nature may give a good ear, but taste must be formed—not that I care about their shining in company : we keep little company ; but they must have some recreation ; it renders home pleasant : they have never occasion to seek amusement abroad." As I could not say all I wished before her children, and as my business this day was that of a Listener, rather than an adviser, I took my leave, and repaired to a neighbour's, where I had long been on intimate terms. A little party had collected for social intercourse, and those who composed it, partly members of the family, partly friends from the country, with an occasional resident distantly related, were all busily occupied when I entered. I could not say one was idle ; and had a lecture been given on the abuse or loss of time, possibly not one conscience would have felt the application. I cast my eyes around me ; one was copying music, another was painting, some were netting, several making bracelets—one drawing patterns for muslin work : and of the ladies thus occupied, the ages might vary from thirteen to thirty. I passed from one to another ; noticed, admired, advised ; gave opinions respecting silks and worsteds, and beads of various tints ; and thus—"What do you intend this for?—for whom these?—to what purpose or use are these designed?" &c. One smiled, another coloured, one could not tell, another had not determined. My friend nodded ; "I love," said she, "to see them thus employed : they cannot be walking and reading all day long." I involuntarily turned

the leaf of a book that laid open near me ; it was one of the last works of a modern novelist : " We are not novel readers," said she, " as you well know ; but every body reads these ; the world is accurately drawn, and we are amused with the picture ; without mixing with its gaieties, we have the entertainment without the fatigue." Still, thought I, whether working or reading, amusement seems the order of the day. " I perceive, then," said I, " the world is to you a matter of entertainment ; I am glad you do not study it as a model for imitation." " Yet", I could not help adding, " I fear there is always danger of our assimilating to that with which we make ourselves too familiar." She said, " Those works are esteemed instructive as well as amusing." " It was," I replied, " the maxim of an ancient philosopher, that ' we had better be ignorant of what we should not know.' " I ventured a hint as to utility and improvement ; my friend looked round on the busy group. " Young people," she said, " need amusement ; and so as they please themselves, they are sure to please me." This expression varied a little from Priscilla's, but it seemed to partake very much of the same character ; and I could not help thinking all I met with, whether expressing it or not, seemed, by their conduct, much of her mind. I called at other places, and still had no reason to alter my opinion :—making bracelets, sewing sprigs on lace, colouring prints ; and employments rising a little, perhaps, in grade and degree, but of the same stamp, occupied my younger friends ; while the elder, with a very significant glance or wink, would sometimes whisper in my ear, " I am very glad to see them amuse themselves how they like, so they do but keep out of mischief."

And is this after all, thought I, the end of life ? Is it for this purpose the world is peopled with immortal beings, that they may amuse themselves, and keep out of mischief—the one their positive, the other their negative good ? Shall acting, and dancing, and singing, and dressing, and making ornaments and gewgaws, thus

concentrate the energies of the human mind? Where, among the multitude that composed the crowd of the past day—where, among the circles I have visited on the present—where is there one who seems to have any idea that the employments of this world have any connection with the employments of the next? And does no such connection exist?

I was awakened from my reverie by a gentle tap on the shoulder, and the usual premium offered for my thoughts, in the well known voice of a friend. "I wish," said I, "you could help me out of my perplexity: from whence can arise this universal, this boundless thirst for 'amusement?' Being naturally of a reflective turn, I acknowledge to you that in earlier life I have often contemplated with astonishment the vacuity of those minds, who could daily devote hours to the distributing and arranging a certain number of spotted pieces of paper; and I have congratulated the present age on one proof of its better sense, namely, that cards should be out of fashion; but I feel greatly disposed to doubt whether the same tendency of the human mind, which was then concentrated on one object, be not now scattered among the many; and surely, where this so greatly prevails, there must be a radical defect in education generally. Surely children ought to be grounded in the principle—that enjoyment should be expected and sought in occupation, and not occupation in enjoyment." "Your remark," said my friend, "so harmonizes with the sentiments expressed in a letter I have received this day, that I must gratify myself by reading it to you;" and drawing it from her pocket (for my friend is old-fashioned enough to wear *one*), she proceeded:—"I should mention, these observations are made in relation to one in whose happiness the writer is deeply interested, and who has undertaken the important charge of a number of young people; but who, unfortunately led away by the error of the age, is anxiously endeavouring to find recreation for those who, with well regulated minds and habits, would, at

that opening period of life, when 'each day brings its new delight, each morn its rising hope,' find, in their very existence, recreation." She then read the following extract:—

"The universal error appears to me to consist in this, the persuasion that young people must be *amused*; and with many, that this amusement must be sought in *society*: but surely the business of life does not consist in *amusement*. Should not the studies and pursuits of young people be directed to *useful* employment? Youth as well as manhood should find its chief good not in relaxation, but in occupation. In a large family, where there are many duties to perform, there should be little time to spend in trifling; and that must be a sterile neighbourhood indeed, in which a few companions cannot be found to ride or walk with, to botanize, to read or work with; to unite with in visiting the poor and distressed; or in making articles of clothing for the poor, and instructing their ignorant children; in cheering the aged and infirm by numberless little kind attentions: and, in short, without requiring young people to make a religious profession where no serious impressions have been felt, yet religious *habits* ought certainly to be cultivated under the eye of a Christian mother; and moments more precious than golden sands ought not, without compunction, day by day to be wasted in fabricating decorations for the mere adorning of the person, or in pursuit of dissipation for the mere amusement of the mind."

O.

## SERIES OF ESSAYS ON THE SUBJECT OF ARCHITECTURE.

---

### ESSAY THE THIRTEENTH.

---

#### GOTHIC ARCHITECTURE.

WHATEVER was the origin of the Gothic style of Architecture, a question on which no satisfactory conclusion has been formed, it appears evident that the term Gothic was one of contempt, given to a style of building which transgressed every established rule of beauty and proportion, and superseded the sublime symmetry and perfectness of the ancient styles of architecture. Evelyn, who supposed it to have really been introduced by the people by whose name it was contemptuously called, thus speaks of it. "The ancient Greek and Roman Architecture answer all the perfections required in faultless and accomplished building; such as for so many ages were so renowned and reputed by the universal suffrages of the civilized world; and would doubtless have still subsisted and made good their claim, and what is recorded of them, had not the Goths and Vandals, and other barbarous nations, subverted and demolished them, together with that glorious empire where those stately and pompous monuments stood; introducing in their stead a certain fantastical and licentious manner of building, which we have since called modern, or Gothic: congestions of heavy, dark, melancholy, and monkish piles, without any just proportion, use or beauty, compared with the truly ancient; so as when we meet with the greatest industry and expensive carving, full of fret and lamentable imagery, sparing neither of pains nor cost, a judicious spectator is rather distracted, or quite confounded, than touched with that admiration which

results from the true and just symmetry, regular proportion, union and disposition; and from the great and noble manner in which the august and glorious fabrics of the ancients are executed."

The ascription of this style to the Goths, is now, I believe, universally relinquished. Another writer, who ascribes the invention to the Saracens, thus speaks of it:—"The Moors and Arabs from the south and east, overrunning the civilized world, wherever they fixed themselves, began to debauch this useful and noble art; when, instead of those beautiful orders, so majestic and proper for their stations, becoming variety, and other ornamental accessories, they set up those slender and mis-shapen pillars, or rather bundles of staves, and other incongruous props, to support incumbent weights and ponderous arched roofs without entablature; and though not without industry, nor altogether naked of gaudy sculpture, trite and busy carvings, it is such as gluts the eye rather than gratifies or pleases it with any reasonable satisfaction. Then the universal and unreasonable thickness of the walls, clumsy buttresses, towers, sharp-pointed arches, doors and other apertures without proportion; nonsensical insertions of various marbles impertinently placed; turrets and pinnacles thick set with monkies and chimeras, and abundance of busy work, and other incongruities, dissipate and break the angles of the sight, and so confound it, that one cannot consider it with any steadiness; where to begin or end; taking off from that noble air and grandeur, bold and graceful manner, which the ancients had so well and judiciously established. But in this sort have they and their followers ever since filled not Europe alone, but Asia and Africa besides, with mountains of stone; vast and gigantic buildings, indeed, but not worthy the name of architecture."

There seems, however, little more certainty in charging the Saracens with this mischief, than the Goths and Vandals, though the opinion has more prevailed. The



chief reason for it was the period of the first appearance of this style in Europe being that of the Holy Wars. But, on the other hand, it is just to suppose that had this style been introduced from Africa or Asia, specimens of it would be found among the ancient buildings of those countries; whereas none have been seen there, of which the antiquity appears to be greater than that of the European Gothic, and might therefore as well have been carried thither by Europeans, as derived by them from the Saracens.

A third conjecture upon the origin of Gothic Architecture, making it the original invention of the northern nations, is thus given by Dr. Warburton:—"This northern people having been accustomed, during the gloom of paganism, to worship the deity in groves, a practice common to all nations; when their new religion required covered edifices, they ingeniously projected to make them resemble groves as nearly as the distance of architecture would permit; at once indulging their old prejudices, and providing for their present conveniences by a cool receptacle in a sultry climate; and with what skill and success they executed the project, by the assistance of Saracen architects, whose exotic style of building very luckily suited their purpose, appears from hence, that no attentive observer ever viewed a regular avenue of well-grown trees, intermixing their branches over head, but it presently put him in mind of the long vista through the Gothic cathedral; or ever entered one of the larger and more elegant edifices of this kind, but it presented to his imagination an avenue of trees; and this alone is what can be truly called the Gothic style of building. Under this idea of so extraordinary a species of architecture, all the irregular transgressions against art, all the monstrous offences against nature, disappear; every thing has its reason, every thing is in order, and an harmonious whole arises from the studious application of means proper and proportioned to this end. For, could the arches be otherwise than pointed, when the workmen were to imitate



# ARCHITECTURE.

PLATE XXV.

Fig. 1.

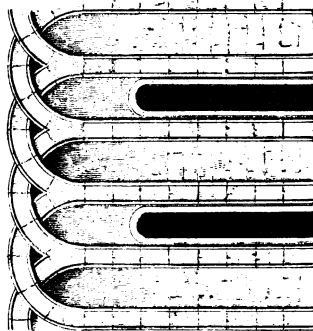


Fig. 2.

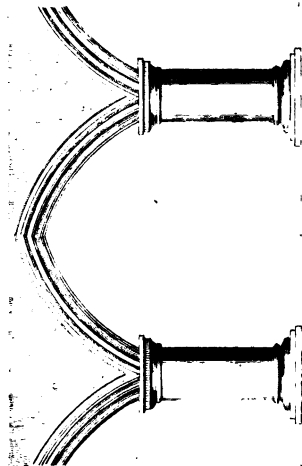
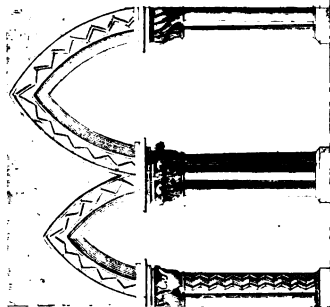


Fig. 3.



that curve which branches of two opposite trees make by their insertion with one another? or could the columns be otherwise than split into distinct shafts, when they were to represent the stems of a clump of trees growing close together? On the same principle they formed the spreading ramifications of the stone-work in the windows, and the stained glass in the interstices; the one to represent the branches, the other the leaves, of an opening grove; and both concurred to preserve that gloomy light, which inspires religion, reverence and dread. Lastly, we see the reason of their studied aversion to apparent solidity in these stupendous masses, deemed so absurd by men accustomed to the apparent as well as real strength of Grecian architecture. Had it been only a wanton exercise of the artist's skill to show he could give real strength without the appearance of any, we might indeed admire his superior science, but we must needs condemn his ill judgment. But when one considers that this surprising lightness was necessary to complete the execution of his idea of a sylvan place of worship, one cannot sufficiently admire the ingenuity of the contrivance."

Amid the variety of conjecture, the truth cannot be established. The last opinion seems contradicted by the fact that the pointed arch, a principal distinction of this style from the Saxon, obtained gradually, being more or less pointed, according to the age of the building. Rather than being an original invention, or an idea borrowed at once from nature, it appears to have grown naturally out of the Saxon circular arch. The earliest authenticated specimen of the pointed arch in England, accrues from the crossing and intersection of circular arches, as is seen in *Fig. 1, Plate 13*, of the period immediately succeeding the conquest. The next specimen, *Fig. 2*, has the arch but slightly pointed, and is supported by Saxon pillars; supposed to be of the time of Henry the First. While *Fig. 3*, taken from another point of the same building, added probably a few years later, is an exam-

ple of the highly-pointed Gothic arch, though the ornaments and mouldings are still Saxon. Of the introduction and progress of this style we shall speak further in the next essay.

---

## SERIES OF FAMILIAR CONVERSATIONS ON THE ANIMAL KINGDOM.

---

### CONVERSATION XXIX.

---

CLASS, VERTEBRATA—SUB-CLASS, MAMMALIA.

*The Elephant, the Horse, the Camel, the Rein-deer, the Whale.—Intellectual faculties of Animals.*

HENRY.—I think, father, there are still three orders of the mammalia which you have not noticed.

MR. B.—You mean the *pachydermata*, the *ruminantia*, and the *cetacea*. They contain animals, the two former more especially, of the greatest value, and consequently of the greatest interest to us. The *pachydermata*, an appellation derived from the general thickness of their skins, includes most of the *bruta* and *belluæ* of Linneus. Among them, are the elephant and the horse, the hog and the rhinoceros. The *ruminantia*, as the name implies, comprehends all those animals which ruminate or chew the cud; termed in the Linnean system, *pecora*: the camel, the deer, the sheep and the ox, are included among them.

You are aware that, throughout our conversations, my object has been to give you a general idea of zoological science, rather than any specific information on the different branches of it. Indeed, the subjects it embraces are so numerous, so various, and so replete with interest, that without devoting a far larger portion of time to it than we have hitherto allotted, it would be impossible to do them justice. I make this remark to excuse myself

from entering into a detail of the history of some of the interesting animals I have just named : that of the horse, of the elephant, or of the camel, would alone be enough to fill a volume. If you are disposed to pursue the study, and indeed I do not know a branch of natural history that will better repay your enquiries than that of the class under consideration, I would recommend to your perusal the "*Regne Animal*" of Cuvier, which has lately been translated and published with additional notes. It is now complete as far as the mammalia, and will be found to contain a valuable fund of well-authenticated and scientific information.

ANNA.—I hope you will give us a little account of the elephant.

MR. B.—The elephant is the largest of all land animals. It sometimes attains the height of twelve feet, though its general height is not more than nine or ten. Scarce any animal in creation, has, at different times, occupied so much the attention of mankind as this. Formed in a peculiar manner for the service of man in hot climates, he is endowed with every requisite to usefulness; his strength and activity are combined with such sagacity and mildness, that he is capable of being trained to almost any service that a brute can perform.

The domestic elephant will do the work, it is said, of six horses. To give an idea of the labour he performs, it is sufficient to remark, that all the tuns, sacks, and bales transported from one place to another in India, are conveyed by these animals; they will carry burdens on their bodies, on their necks, and even in their mouths, if a rope be fastened to them, which they can hold with their teeth. And, what much enhances their value, their sagacity is so great, that they never break or injure any thing committed to their charge. When they come to the banks of rivers, they will put their bundles into boats at the word of command, without wetting them; laying them down gently where they ought to be placed, and then trying with their trunks to see if they are properly

stowed. It is even said, that if a tun or cask roll, the elephant entrusted with the charge of it, will go of his own accord, and fetch stones to support and render it firm.

HENRY.—I remember to have read an affecting anecdote, which proves that the sensibility of the elephant is equal to his sagacity. During the war which was carrying on a few years ago in the East, M. le Baron de Lauriston was passing to Laknaor at a time when an epidemic distemper was making great ravages among the inhabitants. The principal road to the palace gate was covered with the sick and dying, extended on the ground, at the very moment when the nabob must necessarily pass. It appeared impossible for his elephant to do otherwise than tread upon and crush many of these poor wretches, unless the prince would stop till the way could be cleared; but he was in haste, and much tenderness would have been unbecoming in a person of his importance. The elephant, however, without seeming to slacken his pace, and without having received any command for that purpose, assisted them with his trunk; removed some, set others on their feet, and stepped over the rest with such address and care, that not one person was wounded.

ANNA.—On what do elephants feed?

MR. B.—Generally on rice; raw or boiled, and mixed with water, to keep him in vigour; an elephant requires daily a hundred pounds weight of this food, besides fresh herbage to cool him, and at least forty-five gallons of water.

ANNA.—Where are they chiefly found?

MR. B.—They are to be found wild, and generally in large troops in the shady woods of Africa, and the southern parts of Asia. In the island of Ceylon, where they especially abound, hunting them is a considerable source both of amusement and profit: the ivory which is manufactured from their tusks, being esteemed, on account of its superior whiteness, of high value.

The horse, however, takes the precedence of the elephant, and indeed of every other beast of burden in point of general usefulness. Goldsmith says that he deserves a place next to man in a history of nature. I may remark, however, in connection with this encomium, that in internal structure he differs more essentially from the human species than any other quadruped. Horses have the singular property of breathing only through the nostrils.

To have an idea of this noble animal in his original character, we should look for him, not in the pastures and stables of Europe, but in the deserts of Arabia, where he ranges without control, and riots in all the variety of nature. You remember the expressive and highly poetical description of the Arabian horse, in the book of Job. "Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as the grasshopper? The glory of his nostrils is terrible: he paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men; he mocketh at fear, and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ha ha! and he smelleth the battle afar off, the thunder of the captains and the shouting."

No Arab, how poor soever he may be, is without his horse; which he treats with as much tenderness and affection as one of his own children; and the constant intercourse, arising from living in the same tent with the owner and his family, creates a familiarity which could not otherwise be produced, and a tractability that arises only from the kindest usage. The Arabian horses are the fleetest animals of the desert; and are so well trained as to stop, in their most rapid course, at the slightest check of the rider. Domestic horses form the principal riches of many of the Arab tribes, who use them



both in the chase, and in their plundering expeditions. In the day time, they are generally kept saddled at the door of the tent, prepared for any excursion their master may take. They never carry heavy burdens, nor are employed in long journeys. Their constant food, except in spring, when they get a little grass, is barley; and this they are suffered to eat only during the night.

HENRY.—The horse is found, I believe, in nearly all parts of the world.

MR. B.—It thrives best in the southern parts of the temperate zone; climates either excessively hot or cold, seem equally unsuitable to his constitution. I believe it is never found in perfection in the torrid zone; nor can it exist in a higher latitude than about sixty degrees north.

The Tartar horses are nearly as patient, vigorous, swift, and bold as those of Arabia; and they are cherished with the same care by their masters; living with the family, and sharing with the children in attention and kindness. They are so very far superior in every respect, and especially in serviceableness for war, to those of China, that it has been said that the Tartar horses were properly the conquerors of that country.

ANNA.—South America abounds in horses, I think.

MR. B.—Yes: they were introduced into America by the Spaniards, where they have since multiplied so extensively, that great numbers are slaughtered every year merely for their skins; which form a considerable article of exportation. When manufactured into leather, they are used for the upper parts of shoes, &c.

HENRY.—You have extolled the Arabian and Tartar horses; but do you not think that a fine English racer is superior to any of them. Only think of the admirable Childers, that could run nearly a mile in a minute.

MR. B.—The English horses are now generally allowed to be superior in size and fleetness to any others in the world. Many of them unite all the perfections which a horse ought to be possessed of: you perhaps

recollect Camerarius's whimsical enumeration of them. After remarking that a horse should have a broad breast, round hips, and a long mane, he says:—"It must in three things resemble a lion; its countenance must be fierce, its courage must be great, and its fury irresistible: it must have three things belonging to the sheep; the nose, gentleness and patience: it must have three of a deer; head, leg, and skin: it must have three of a wolf; throat, neck, and hearing: it must have three of a fox; ear, tail, and trot: three of a serpent; memory, sight, and flexibility: and, lastly, three of a hare; running, walking, and perseverance."

The Camel is another highly valuable beast of burden; you have both so frequently read its history, that it is unnecessary much to enlarge upon it. The chief value of these animals lies in their being able to sustain themselves, even in the longest and most fatiguing journies, with a very small portion of food; and to undergo fatigues which perhaps no other animal could endure. There are seven different species of camel; of which two only are found on the Old Continent, and five on the New. The two Asiatic species are the Arabian, or single-humped camel, which Dr. Buffon calls the dromedary, and which we frequently see exhibited in the streets of our country; and the Bactrian, or two-humped camel.

All the *ruminantia* are furnished with four stomachs. They swallow their food, which is entirely vegetable, into the first stomach unmasticated; where it remains some time to macerate. Afterwards, when the animal is at rest, it is returned by a peculiar action of the muscles into the mouth in small quantities to be chewed, and then again swallowed a second time for digestion.

HENRY.—It is not just now to the purpose, Father, but it occurs to me to remark how differently carnivorous and graminivorous animals masticate their food: the horse and the dog, for example.

MR. B.—You mean that they move their jaws in dif-

ferent directions; the carnivorous perpendicularly; the graminivorous horizontally.

I was going on to remark, that the apparatus of four stomachs, with which the ruminantia are furnished, enables them to make the most of a small supply of food: in addition to this the camel has another, peculiar to himself, by means of which he can keep a store of water for many days, to be used when no moisture can be had elsewhere. Provided, thus, he can pursue his journey, with no other food than a few dates, some small balls of barley-meal, or the few miserable thorny plants he meets with, through scorching and barren deserts, where the horse and the elephant would perish of want. We have repeatedly noticed, and the remark forces itself again upon us in a peculiar manner with respect to the camel, how admirably adapted the bodily structure of different animals is to the circumstances in which they are found. Not only the internal conformation, but the foot of this animal is singularly and beautifully fitted for enabling him to traverse the sandy desert, and to sustain the fatigues of journies under the pressure of his great weight. The hoof is broad and spreading, which enables him to tread firmly on the loose sand; and besides the yielding of the bones and ligaments, or bindings which give elasticity to the foot of the deer and other animals, he has, between the horny sole and the bones, a cushion, like a ball, of soft matter, almost fluid, but in which there is a mass of threads extremely elastic, interwoven with the pulpy substance. The cushion thus easily changes its shape when pressed; yet it has such an elastic spring, that the bones of the foot press on it uninjured by the heavy body which they support, and this huge animal treads as softly as a cat.

ANNA.—What burden will a camel carry?

MR. B.—A large camel will bear a weight of a thousand or twelve hundred pounds.

Camels have a great share of intelligence: when about

to be loaded, they will readily bend their knees at the word of command, and stoop to receive their burden. In eastern countries there is no other mode of conveyance so cheap or so expeditious. The merchants and other travellers unite in a caravan, to prevent the robberies and insults of the Arabs. These caravans are always composed of more camels than men. The Arabians consider the camel, as Buffon tells us, "as a gift sent from heaven, a sacred animal, without whose assistance they could neither subsist, traffic, nor travel. The milk of the camel is their common food; they also eat its flesh; and of its hair they make garments. In possession of their camels, they want nothing, and have nothing to fear. In one day they can perform a journey of fifty leagues in the desert, which cuts off every approach from their enemies. All the armies in the world would perish in pursuit of a troop of Arabs. By the assistance of his camel, an Arab surmounts all the difficulties of a country which is neither covered with verdure, nor supplied with water."

HENRY.—In speaking of adaptations, it appears to me that those which may be pointed out in the rein-deer, are quite as remarkable as those in the camel; indeed, that the rein-deer is to the Laplander, what the camel is to the Arab.

Mr. B.—The Laplander finds in the rein-deer a substitute for all the beasts both of food and burden in more southern latitudes. It is their only wealth. The milk affords them cheese; the flesh, food: the skin, clothing. Of the tendons they make bow-strings; and, when split, thread; of the horns, glue; of the bones, spoons, &c. During the winter, this animal supplies the place of beasts of burden, and draws their sledges with amazing swiftness, over their frozen lakes and rivers. It is said that with a couple of them yoked to a sledge, a Laplander can travel a hundred and twelve English miles a day.

The adaptations of the rein-deer, are, as you remark,

as singular as those of the camel. Destined to inhabit a country covered with snow the greater part of the year, his foot is admirably formed for going over that cold and light substance without sinking into it, or being frozen. The under side is covered with hair of a close and warty texture; and the hoof altogether is very broad, acting exactly like the snow-shoes which travellers in the snow construct for giving them a larger space than their feet to stand on, and thus to prevent sinking. Moreover, as the extended surface which the deer gives to the hoof when it touches the ground, would be inconvenient in the air, by occasioning a greater resistance while he is moving along, he no sooner lifts his foot, than the two parts into which the hoof is cleft fall together, and so lessen the surface exposed to the air. It is this collapsing of the hoofs that occasions the cracking noise made by the rein-deer, when he moves his feet, which has been noticed by all persons who have described him. The shape and structure of the hoof is also well adapted to scrape away the snow, and enable the animal to get at the lichen, a particular kind of moss, upon which he feeds. It is not a little worthy of remark also that the lichen, unlike all other plants, is in its full growth during the winter season: the rein-deer, therefore, thrives from its abundance, notwithstanding the unfavourable effects of cold on the animal system.

ANNA.—There is one animal which, when we conversed on fishes, you promised me an account of among the quadrupeds.

MR. B.—You mean the whale; “Nature’s strange work,” as the poet calls it. The great whale is, I believe, the largest of all living creatures; it usually measures from fifty to eighty feet in length;—

“In deepest seas these living isles appear,  
And deepest seas can scarce their pressure bear;  
Their bulk would more than fill the shelvy strait,  
And fathom’d depths would yield beneath their weight.”

The muscular powers of these huge animals are so great,

that a blow of their horizontal tail is at any time sufficient to upset a boat.

ANNA.—From what part of them is the substance called whalebone taken?

MR. B.—Whalebone is horny *laminae* with which the upper jaw of the whale is furnished, and which supplies the place of teeth, of which they are wholly destitute, in catching their prey. There is another remarkable instance of the adaptations we were speaking of, in this animal. The head, which constitutes one-third of the body, could not be lifted out of the water to respire air with any ease; instead, therefore, of having the nostrils at the end of the snout, as they are in most other animals, it is furnished with a tubular opening, or spiracle, at the top of the head, through which, on ascending to the surface, it breathes with ease. In breathing or blowing through this spiracle, it makes a very loud noise; the water it discharges is ejected to the height of several yards, and at a distance appears like a puff of smoke.

If the disposition of the whale were as ferocious as its size and strength are great, it would be a tremendous animal indeed; but it is extremely inoffensive, and has consequently many enemies. One thing remarkable in these animals is, the faithful attachment of the male and female to each other.

HENRY.—The intellectual history of animals is a subject of curious inquiry. Their lasting affections towards each other, as well as towards the human race, appear to me to open a large field of speculation as to the nature of their mental powers.

MR. B.—There is no doubt that many animals perform intellectual operations similar to ours in kind, though not in degree. “They move in consequence of sensations they have received; they are susceptible of lasting affections: they acquire knowledge by experience, according to which they regulate their conduct independently of the immediate impulses of pain and pleasure, and evidently with a consideration of consequence: they

feel their subordination in a domestic state: they know that the being who punishes them, may refrain from doing so if he will, and accordingly in his presence they assume a suppliant air, when conscious of their own culpability, or at least fearful of his anger: they are improved or corrupted in the society of man: they are capable of jealousy and of emulation; among themselves they possess a natural language, which is nothing indeed but the expression of their momentary sensations; but still they can learn from man some degree of knowledge of his much more complex and artificial language, through the medium of which he makes his commands known to them, and determines their execution.

“ In short, we perceive in the superior animals a certain degree of reason, with the consequences, both good and bad, resulting from the exercise of that faculty in man. It resembles the dawning of intellect in the infant mind, previously to the acquirement of speech. In proportion as we descend in our observations to animals more and more remote from man, we find a corresponding diminution of intellectual power, till in the lower classes we can only recognize a few equivocal signs of the existence of mere sensibility, or, to speak more definitely, certain languid motions, which they appear to employ for the purpose of escaping from pain. The gradations, however, between the two extremes of the animal world are innumerable.

“ In a great number of animals there also exists a faculty essentially different from any thing like human intelligence, denominated *instinct*. This faculty impels them to the performance of certain actions necessary to the preservation of the species, but frequently altogether foreign to the apparent wants of the individual. The operations of this faculty are often extremely complicated, and discover a foresight, skill and knowledge so infinitely beyond what the species executing them manifest in all other respects, that they can never be referred to the principle of reason. Neither can they be consi-

dered as the effects of imitation; for in many cases, the individuals performing them have never seen them performed before; yet they are not the less exact on that account. The actions of instinct of all the species bear so little proportion to the general intelligence of each, that the animals which evince, with regard to their instincts, the greater seeming wisdom and real contrivance, discover, upon all other occasions, the utmost stupidity. Different instincts are also so exclusively the property of each species, that all the individuals of it, preceding, contemporary and successive, carry them on precisely in the same manner, without improvement or deterioration. Thus the working bees, since the commencement of the world, have always constructed their ingenious edifices in conformity with the rules of the highest geometry, which are destined to the reception and accommodation of a posterity not even their own."

HENRY.—What do you imagine to be the immediate cause of instinct?

MR. B.—We can, I think, form no clear notion of it otherwise than by admitting that "animals subject to it have, in their sensorium, images or sensations which are innate and perpetual. By these, those particular modes of action must be determined, in the manner the common modes are by ordinary and accidental sensation. The individuals are haunted, as it were, by a perpetual dream or vision, and in every thing that has reference to their instinctive peculiarities, they may be considered as a kind of somnambulists. Instinct has been granted to animals to supply the deficiencies of intelligence; and to unite with it, and with physical strength and fecundity in the preservation of all the species, to the extent prescribed by the fiat of the Creator."

In our next conversation I intend to introduce to you that intellectual animal who is justly styled "The noblest work of God." In the peculiarities of his organization, in the varieties of his species, and in the different degrees in which, under different circumstances, his intel-



Intellectual and social faculties are developed, we shall find abundant matter of interest and wonder. In the mean time I hope our conversations on the inferior parts of creation will have furnished you with sufficient matter for admiring the wisdom, the power, and the beneficence of that infinite Being

“ Who gives its lustre to an insect's wing,  
And wheels his throne upon the rolling worlds.”

Z. Z.

## LECTURES ON CHEMISTRY.

### LECTURE THE SECOND.

#### HEAT.

THE relation of bodies to heat has been said, in our former lecture, to determine the form under which they exist. The same degree of heat which permits some bodies to exist as solids, gives to others the form of liquids, and to others that of air or vapour. If our atmosphere, for example, were much colder than it is, many bodies which are liquid, as water and quicksilver, would be changed into solids; or if it were much hotter, many solids would be changed into fluids, and many fluids into vapour. By a very intense degree of cold, it is probable that even the air we breathe is capable of being converted into a solid substance; and on the contrary, any solid with which we are acquainted, may, by a very high degree of heat, be changed into a liquid; and probably be dispersed in vapour.

The agency of heat produces other changes in bodies, besides these elementary ones, which are no less remarkable. It causes all bodies into which it enters to expand, or be distended in their parts. The most dense metals, which offer an amazing resistance to any alteration of form, are thus expanded by heat. This may be shown by a piece of iron accurately ground to fit a ring,

or to pass lengthwise through an opening. Though it may pass readily when cold, it is found, when heated, to have grown too large to enter. From this principle it is necessary, in the construction of iron bridges, and in laying down pipes of iron or other metals, to leave some of the joinings loose or open, to allow the metal to expand or contract; without which it would probably be burst from the varying heat of the atmosphere.

The expansion of solids, however, though sensible to nice experiments, is not always so to ordinary observation. A bar of iron, for example, when heated 180 degrees (or from the freezing to the boiling point of water), extends only about one part in eight hundred of its length; and a bar of brass about one half more. But a volume of mercury, exposed to the same heat, increases one part in fifty; a volume of water one part in twenty-two, and a volume of air one part in three. On the expansion of fluids by heat depends the construction of the thermometer, an instrument of the greatest utility in various operations of science. It consists of a small glass tube, blown at one end into a bulb, and nearly filled with spirit of wine or mercury. The glass being extremely thin, the fluid contained in the bulb is readily affected by changes of external temperature, and as its volume expands or diminishes, the fluid in the tube rises or falls. In the thermometers commonly used in this country, called Fahrenheit's thermometers, the freezing point of water is marked  $32^{\circ}$  upon the scale, and the boiling point  $212^{\circ}$ .

The expansion of fluids by heat, has, however, one very remarkable exception—namely, in the case of water at a very low temperature. Although water, in cooling, diminishes in volume like other fluids, yet it no sooner arrives within about eight degrees of its freezing point, than it again expands in the same proportion. By this means the water which is near the surface is rendered lighter than that beneath, and by thus maintaining its place, prevents the lower water from cooling to an ex-

cessive degree. The expansion of water in the act of freezing is a farther arrangement to the same effect. Without these beautiful provisions, the ice formed at the surface of our lakes and rivers, would sink to the bottom, and there form a compact mass, which would probably never dissolve. But by this means being kept near the surface, it is readily melted when the atmosphere becomes warmer. The expansive force of water in freezing is extremely great. Water-pipes and vessels filled with it are often burst by its force. It acts in this way with the greatest utility to the husbandman by breaking the hardened clods, which would otherwise lie upon the land as sterile incumbrances.

The capacity for heat, or, in other words, the absolute quantity of heat which different substances contain at the same temperature, varies extremely with their nature. If a ball of iron which has acquired the heat of boiling water, be transferred into a vessel of cold water, it will be found to impart to it far more heat than a ball of wood of the same size, raised to the same temperature. This proves the greater quantity of heat which the iron contains, or its greater capacity for it. In like manner if a pound of mercury, heated in the same way, be mixed with a pound of water at the freezing point, the temperature which results will not be half-way between both, as might have been expected, but the heat of the water will be increased only about  $6^{\circ}$ , while that of the mercury will be diminished nearly  $170^{\circ}$ . To obtain a middle temperature, 28lb. of mercury must be added to one of water. Hence it is said that the specific or absolute heat which water contains is twenty-eight times that of mercury.

Of all substances with which we are acquainted (hydrogen gas being alone excepted), water contains, weight for weight, the greatest quantity of heat. Atmospheric air, for example, contains not more than one-fourth so much; and this being diffused through upwards of two thousand times the same extent, exists of course in a

very small quantity, in any given space. Hence large bodies, like the human frame, may be exposed to air at very high temperatures without serious injury. From their great capacity they quickly absorb the heat of the surrounding atmosphere, and form a sort of ring or halo of cooler air around them. Thus the hand, when cold, may be held before the fire, without pain, for several minutes in the temperature of boiling water. On the same principle, also, instances have occurred of persons existing in a room heated far above the boiling point; and in which even meat and eggs have been roasted.

Another remarkable law connected with heat is the greater rapidity, with which it is diffused through some bodies than through others. Those bodies which convey it most readily are said to be the best conductors of heat. Nearly all the metals are good conductors, and next to them the earths. The different conducting powers of different substances have been thus illustrated. A number of rods of the same size and length have been placed with their extremities in a furnace or in a vessel of heated oil, and their opposite ends coated with wax. As the heat is diffused through them, the wax gradually melts, and thus indicates which are the best conductors. Thus the wax will first melt on a bar of silver; then on a bar of copper, then on one of brass, and then on one of iron. If bars of glass or earthenware are added, their extremities will probably remain completely cold, long after the wax has melted from all the bars of metal.

The different conducting powers of bodies explain a circumstance which at first appears very singular. On a hot day, a piece of iron or brass which has been exposed to the sun, seems, when touched, to be far hotter than a piece of glass or marble; and these again seem much hotter than a piece of wood or paper. Or in a cold day the reverse will be the case. The iron will then appear intensely cold; the glass or marble somewhat less so, and the paper or wood nearly of the same

heat with the hand. But in reality, they are all at the same temperature. The different sensations which they convey, arise solely from their different conducting powers. The iron being a quick conductor, rapidly imparts its heat to the hand, or abstracts heat from it. But the wood and paper being slow conductors, do not act so readily, and therefore do not feel so hot or so cold.

“The difference between the conducting powers of metal, and of wood may be strikingly shown, by taking a smooth cylindrical tube, or still better, a solid piece of metal, of about an inch in diameter, and wrapping a piece of clean writing paper round it, so as to be in close contact with its surface, and then holding the paper in the flame of a lamp. It may be held there for a considerable time without being in the least affected. But wrap a piece of paper round a similar piece of wood, and hold it in the flame; and it will almost instantly burn.” The reason is, that the metal, from its quick conducting power, rapidly absorbs the heat which is applied to the paper, and the latter, accordingly, cannot burn till the metal becomes completely hot.

Upon this principle the handles of various domestic articles which are exposed to heat, are coated with wood; for wood being a bad conductor, may be held in the hand, when the metal which it incloses could not be borne. Wood, however, is far from being one of the worst of conductors. It sometimes happens that even the wooden handle of a vessel becomes too hot to be held; but upon wrapping a piece of paper, or, still better, of woollen around it, the heat becomes scarcely perceptible. Porous substances are universally bad conductors of heat, from their interstices containing a great deal of air, which is the very worst of all conductors. Hence such substances as fur, feathers, wool and down, are so warm in winter; the air contained in their texture resisting the escape of the natural warmth of the body. Hence, too, loose clothing is generally so much warmer than such as fits close. The imperfect conducting power of

snow arises from the same cause; and is of the greatest utility in preventing the surface of the earth, and the vegetables contained in it, from being injured by intense cold.

Among the substances which are bad conductors, must be reckoned all fluids, mercury excepted. The slow conducting power of water may be illustrated by pouring a little spirits of wine on the surface of a vessel of water, and then setting it on fire. After burning for several minutes, the water below will be found nearly as cold as ever. A variety of experiments may be made to show the slow conducting power of water downwards. Thus, if a little water tinged with litmus be poured into a glass tube about an inch in diameter, and the tube be then carefully filled up with colourless water, it will be found that the coloured liquid will remain stationary at the bottom, whatever heat may be applied above. But when the heat is applied to the bottom, the coloured portion, being heated, and so made lighter by expanding, will ascend, and be diffused through the whole.

The slow conducting power of some substances, as glass and cast iron, accounts for their being broken when suddenly heated or cooled. The heated parts being suddenly expanded, and not conveying their heat quickly to the adjacent parts, so as to expand them also, a fracture inevitably takes place.

The power of different substances to retain heat, seems to be nearly connected with their power of conducting it. The metals which bear the greatest retaining powers, are brass and copper; then iron and tin; and lead least of all. If pieces of these metals, of the same size, be heated to the boiling point of water, or to any other temperature, and are then left for a certain time to cool, they will be found to have lost their heat in the following proportions:—the lead will have lost 25 parts; the iron, 11; the copper, 10; and the brass, 10.

It is well known that some bodies are heated and cooled much more quickly than others. For example,

if equal parts of water and quicksilver are placed at the same distance from the fire, the quicksilver will be found much sooner hot than the water; and when left to cool, it will part with its heat much more readily. This partly arises from a circumstance before explained, namely, the greater quantities of heat which some bodies require than others, to raise them to the same temperature. A great deal also depends, in the heating and cooling of bodies, on the nature of their surface, and on the vessels in which they are contained; Bodies with a smooth and polished surface part with their heat far less readily than those which have rough surfaces. For example, a bright hollow globe of tin or copper, filled with boiling water, is found to retain its heat upwards of one-fourth longer than when it is coated with lamp black or paper.

Bodies which are slow in giving out their heat, are also equally slow in absorbing it. For this reason, articles of polished metal are very slow in receiving heat; owing, no doubt, to their reflecting so much of it back. Thus a thermometer, with its bulb coated with smooth tin foil, will fall several degrees below the real temperature of the air it is exposed to; and, on the contrary, if its bulb be covered with lamp black, it will rise above that temperature. The heat of black dresses, in warm weather, is a familiar instance of the absorbent power of this colour. In glass-houses, where the hands of the workmen are much exposed to the heat of their furnaces, it is common to use gloves coated with tin foil, which is equally efficacious in resisting the absorption of heat.

A form of heat which has not yet been noticed, is that of latent or concealed heat; and which, though extremely incomprehensible in many respects, is productive of the most important effects. It exists to a great degree in all fluids, and in air and vapour in a still greater degree. Its nature may be imagined from what we have before said of the different capacities of bodies for heat. Thus water contains 28 times as much heat as mercury; although, when tried by a thermometer, they are pre-

cisely at the same temperature. In the same way water at the freezing point really contains more than six times as much heat as when it is actually frozen into ice; and when it boils, the steam which is formed from it contains six times as much heat as the water which is evaporated. But as the greater degree of heat is not, in either case, sensible to the thermometer, it has received the name of latent or concealed heat.

Its existence was first discovered by observing the great heat which was required to melt ice, and also to convert water into steam. Thus, the same quantity of heat which is necessary to melt a pound of ice, will raise a pound of water from the temperature of ice to  $170^{\circ}$ , or within  $42^{\circ}$  of the boiling point. So, also, to convert a pound of water into steam, nearly six times as much heat is required to make the water boil. Hence water (which may be considered as melted ice), is said to contain 140 degrees of latent heat, because so many degrees of heat have been absorbed in melting it from ice, without giving it any increase of temperature: and steam is said, for the same reason, to contain about 900 degrees of latent heat, because that quantity of heat has been employed in producing it from the boiling water.

Several facts which would otherwise be quite incomprehensible, are explained on this principle of latent heat. Thus a vessel, containing a piece of ice, may be set on the strongest fire, and its contents will still remain perfectly cold, till all the ice has melted; at which time a vessel containing the same weight of water would be near boiling. From the same cause, when water once boils, it can be made no hotter. The heat which is afterwards applied is all absorbed in the production of steam.

The existence of latent heat is also proved by the cold which is occasioned by the evaporation of liquids, at the ordinary temperature of the atmosphere. The vapour into which they are changed absorbs the heat of the surrounding air, and thus reduces its temperature. The refreshing coolness produced in hot weather by sprink-



ling rooms and streets with water, and still more by a hasty shower, are familiar instances. On the same principle, it is usual in hot climates, to hang wetted mats at the doors and windows. As the air passes them, its heat is abstracted by the evaporation of the water, and is thus cooled before entering the apartment. The principle may also be illustrated by the experiment of wrapping a piece of lint, moistened in ether, round the bulb of a thermometer. In warm weather the rapid evaporation of the ether will sometimes cause the thermometer to fall upwards of 40 degrees.

It has been before remarked, that all solids with which we are acquainted, become liquids at certain degrees of heat; and that all liquids are converted into vapour. This change, however, takes place at very different temperatures in different substances. Thus, ether assumes the form of vapour at a much lower temperature than alcohol; and alcohol at a lower one than water. Even at the ordinary heat of our climate, it is not without some difficulty that ether is kept from evaporating; and it may be doubted if even water would not pass away in vapour but for the high pressure to which it is subjected from the atmosphere. When this pressure is removed its evaporation becomes very rapid. Under the exhausted receiver of an air pump water may be made to boil at a heat in which the hand may be comfortably borne in it.

Numerous experiments have been made to ascertain if heat be not a material substance; but nothing has been satisfactorily proved on this point. Several curious facts however have been discovered, with regard to the connection of heat with light. In resolving the rays of light which issue from the sun into their constituent colours by means of a prism, it has been found that the different colours contain very different degrees of heat. The heat of the red ray is found to be more than twice that of the green; and that of the green nearly three times that of the violet. It is a still more singular fact, that the hottest of the sun's rays appear to be invisible ones,

which are refracted in the prismatic spectrum, to a slight distance beyond the extremity of the red ray. There are many familiar instances in which heat may be excited without light—as in the percussion of metals, and the friction of dried wood. The heat which is produced by an intense condensation of the air, is accompanied with ignition. An air gun, fired in the dark, is said to produce a visible flash.

There appears to be a considerable difference between the nature of the heat which flows from the sun, and that produced by ordinary combustion. A metallic mirror will reflect both; but a glass mirror, though it powerfully reflects the heat of the sun, reflects that of a fire but very faintly. The heat of the sun also passes readily through glass, as we find in hot weather, by the temperature of rooms into which the sun is shining. But the heat of a fire penetrates through it in a feeble degree, and were our fire places inclosed with it, they would scarcely give out any sensible heat. This subject, however, has perhaps never been sufficiently examined; and future discoveries may clear up many points which appear at present mysterious.

---

## CHRIST OUR EXAMPLE.

---

A FEW

SHORT ESSAYS ON CHRISTIAN CHARACTER.

---

### ESSAY THE SECOND.

---

*Behold, I come to do thy will, O Lord.*—HBB. x. 9.

#### THE OBJECT OF EXISTENCE.

AS we contemplate with more exactness the beautiful lineaments we have undertaken to pourtray, the hand falters upon its task. All that is about us, all that is

within us, presents itself in perpetual, fearful contrast with the beauty that is before us, as if to mock our faith, and give the lie to our assertions. As one unskilled might look upon the hard, rude block, fresh hewn from its marble bed, and disbelieve that there could be brought out of it the vivid expression of the living form: so looking upon the uncertain demonstrations of the divine life that are visible in those who call themselves by Jesus' name, looking on the dark deformities exhibited where the lineaments of beauty should be, in our own bosoms, faith falters upon the position it has assumed, and asks itself if that which we have undertaken to set forth is indeed possible. Can man, as we behold him in ourselves and all around us, be brought in one feature to resemble that beautiful exhibition of humanity proposed to be set forth as our example? Every thing disproves it—the word of God alone asserts it. The divine artificer stands, as it were, by his unshapely and unseemly block, and says that he will make from it the likeness of what he delights in. He makes a stroke, and we see nothing in it—another, and we ask contemptuously if that is it—another and another, and there is no resemblance yet that we can recognise. Is he but mocking us the while? No—He is equal to his work, and he has said that he will do it. Let us take courage to proceed. Let not the appalling vision of our deformities affright us from the contemplation of that beauty which we must contemplate that we may love—which we must love that we may imitate—which we must essay to imitate, that through a thousand defeats, a thousand baffled hopes and soul-sickening disappointments, we may learn to desire, and with eager expectation look forward to that moment when the work will be finished, his labours and our defeats be ended, and all be perfected in Him. It is because men have so little considered the value of their wages, have done so idly and carelessly their day's work, that they desire so little the moment of their rest.

The human existence of Christ was single in its object. I do not mean the motive which induced him to assume existence in the human form—with that, as an example, we have nothing to do. We take not existence upon ourselves, nor come into it by any volition of our own, nor require a motive for a being with which we are involuntarily invested. As an example, therefore, it is only from the time that he began to live, that the object of Christ's existence can be presented to us. We say that it was single: if we trace his life from its lowly commencement to its awful dissolution, we shall find in it no second object. There is no appearance that I can trace of his ever having been actuated in any thing he did, in any thing he said, by what we consider the legitimate desires of humanity. Putting aside the aims of ambition, the ends of avarice, the contrivances of pride, and the schemings of sinful passion, as by his immaculate holiness excluded of course, I do not perceive any instance in which the mind of Jesus was actuated by such motives, moved towards such objects as most naturally and sinlessly act upon our own. We see him in his childhood subject to his parents, not from interest, convenience and necessity, the legitimate motives by which the families of men are bound together—but because it was the will of God, the universal law of nature he has imparted, and the commandment he has written. This is evident—because on an occasion where the known business of his heavenly Father called him elsewhere, he left his parents, and subjected them even to uneasiness on his account. During almost the whole of his natural life, he remained in obscurity, in uselessness we have reason to suppose; or working probably for his daily bread. Not because he did not know the divinity that was within him—not because he did not see the world perishing around him which he had come to save. Doubtless that holy bosom throbbed through all those years to warn the perishing sinner of his doom, and open the gate of mercy he afterwards set so wide. Doubtless his com-

passionate eye, that afterwards never looked upon the suffering he did not heal, looked then with feelings of equal pity and benevolence on the sick and the bereaved. But for thirty years Jesus preached no gospel, offered no mercy, healed no disease—at least, no reason is given us to suppose he did. He seems to have been the learner then; increasing in wisdom—probably the receiver of benefits and kindness; increasing in favour with men, as well as God—this he did not when he assumed his character as their Redeemer. And why this loss of years and opportunities, surrounded by the cries of suffering humanity that might well have moved to pity his compassionate spirit? Because he did not yet know, because he did not yet feel, was not yet willing? Doubtless, no. But because his hour was not yet come. It was God's will alone he had to do. He did not live to gratify his benevolence—he did not act from the impulse of humanity—he did not speak because he felt—he lived only, acted only, spoke only to accomplish his Father's will; and therefore waited God's appointed time.

In the period of his public ministration, we find Jesus yielded to the necessities of nature like other men—He ate, drank, slept. These necessities were in the appointment that had willed him to a temporal existence. But it is impossible to trace any instance in which they were the gratification of appetite or the indulgence of nature. He asserts, when he had fasted long, that his meat and drink, that occupation which absorbed all thought of sensual gratification, was to do his Father's will. And when it was the known will of his Father that he should suffer hunger, he refused the opportune persuasion of the tempter, to work a miracle for his own relief. Nay, in the execution even of his spiritual mission as the preacher of salvation, I see not that Jesus ever did his own will in calling a sinner from the error of his ways. Why, else, when he could draw Simon from his honest labours, and Matthew from his nefarious gains, and the Magdalen from her illicit pleasures, did he let the young

man, whom at the first sight his human nature loved, go away sorrowful and unreclaimed? There is no other explanation of it, but that Jesus knew that, for that time at least, it was not the Father's will he should put forth his godlike energies to lure the rich man from his wealth. And in his benefits, and in his social kindness, and in the favours temporal and eternal that he conferred, I do not see that the desire—I will not say of glory and distinction—that were improbable—but not the desire of human affection, of human gratitude, the natural heart's best feelings, seem ever to have been the actuating motives. For if they had, they must have acted, too, in checking the reproofs, the severe exposure, the irritating censures he often addressed to those he must have desired to conciliate, the unwelcome truths with which he repaid the hospitality of those who feasted him at their tables. No—Jesus had no desire for human approbation, nor ever spoke, nor ever kept silence to conciliate the prejudices, or deprecate the resentment of those among whom he walked, a wonder and an abhorrence, when he had all the powers of heaven in his hand to confer benefits and win the gratitude of men. Evil he never did to any man—for evil could not be the Father's will: but even good he did not indiscriminately, and because it pleased him; but when and because it was the Father's will. It is worth remarking here, as it may be in confirmation of the truth that God is the author of no evil, and willeth not death to the sinner, though he leaves him to misery as the inseparable consequence of sin, that Jesus, the visible manifestation of the Deity, the exhibition of all that we know of the character of God, never inflicted evil, never caused sorrow, never even to his enemies arbitrarily produced suffering, though he announced it every where as the inevitable consequence of unrepented sin.

In his sufferings, Jesus was the willing instrument of mercy and of justice. He was not sent against his mind from the bosom of Deity, to expiate the guilt of men,

and satisfy the Father's vengeance. He was the self-slain, self-devoted victim, and had counted in eternity the cost of the work he was to accomplish in time. But when he had become man, even in this his self-appointed passion, Jesus suffered to do his Father's will—his primary object, however moved beside by pity or by love. For there came a moment, his intensest agony in the midst, when the will of the man Christ Jesus, and the will of his Father were not agreed. His human nature shrank from the work his Godhead had engaged for; and having put to his lips the cup whose bitter ingredients he had mixed himself, he would have put it from him, and desired, prayed that he might not drink it. And having owned his weakness to his Father, having owned his will for a moment adverse to his destiny, what motive enabled him to clasp the cup more firmly in his faltering hand, and drink it to the very dregs? "Yet not my will, but thine be done."

And in the circumstances of his death, as of his life, Jesus acted still to the same end. It was that the Scripture, the record of God's will, might be fulfilled, that he kept silence before his accusers, and answered not a word. That the Scriptures might be fulfilled, he said upon the cross, "I thirst," and tasted of the vinegar and gall. We can carry the scrutiny no farther—the example of his humanity ends here. It is not to the point that he lives now in heaven, carrying on his Father's purpose, and waiting his appointed time to return and finish it. It is enough that from the commencement of his mortality to its close, Jesus never acted from any other motive. For this he spake—for this he kept silence—for this he went up into the city, for this he retired to the wilderness—for this he ate and drank, for this he hungered—for this he hid himself from death when his hour was not come—for this he exposed himself to it at the appointed time. Invested with power over men and devils, over the elements of nature and the legions of heaven—power to keep his life, to lay it

down or to take it up again, he never used his power but to fulfil the Scriptures and do the will of God—the single object of his existence.

Now where amid surrounding things are we to look for the resemblance of this beauty in the Redeemer's character—for if we have not seen beauty in it, we must be insensible indeed to moral leveliness. It would be easy to draw a contrast. I might ask the advocates of a cold morality, who will have nothing of Christ but his example, or of the Gospel but its precepts, and trust their salvation to what they call christian character, where is in them this feature of the Redeemer's likeness? What have they lived for from their birth-time—what do they live for now? Whose will do they consider in the morning, and accomplish till night-fall? In which—let them produce it if they know—of all their good deeds or their useful ones, has the will of God been the exclusive, nay, the predominant object? They have laid down to rest, and risen up to play—they have laboured to gain, and spent to enjoy—spoken when they listed, and kept silence when it suited them. And has this been a casualty by the way, after the real object of existence had been seen to, and God's will could be no further traced? Or has it been the tenor and character of the whole human existence, to get the best, and enjoy the most, and abide the longest that by any means they may, irrespective of any wish to fulfil in this the purposes of Heaven? I could show the moral man pursuing his earthly business, but not because God has ordained it—conferring benefits on society, but not because God has required it—abstaining from profligacy, but not because God has forbidden it—preserving and cherishing his being, but not because God has given it—moved by a thousand motives not in themselves evil, but wanting still this one; and therefore nothing likened to their example; for Jesus was influenced by no other.

And it would be easy to draw a comparison—to show how faintly in the believer's bosom can be seen the



tracing of this holy likeness, by those who look upon it from without. Happy, who looking into their own, can see that it is there. I might examine the anxious, careful love of life, and find in it no desire to do the Father's work, and wait his appointed time—the sometimes ardent desire for death, and perceive that it arose from other motives than the wish to see his work perfected within us. I might observe the undertakings of piety and benevolence, and by the spirit in which they are carried on, and the feelings that follow upon disappointment in them, might perceive that compassionate feeling, or Christian benevolence, or pious desire to advance religion were the impelling motives, but the object was not to do the will of God. And in the private actings of individual Christians, while I heard from them a general desire that the will of God should be done, I might watch from morning till night, and from night till morning for a single demonstration that they lived, acted, spake, enjoyed, or suffered in the simple design to do it. Thus fruits are borne, fair and valuable fruits—but they do not savour yet of those that grew upon the root.

But rather than bid the believer look upon himself to see how much he differs, I would bid him look at his example till he becomes like. It is easy to perceive in what respects there is a necessary difference between Jesus and his followers. He knew perfectly his Father's will—we but obscurely and in part. He had full power to perform what by his wisdom he knew—we have no power but as it is imparted to us, and by measure. But these affect the actings of life rather than its objects. The blind and impotent beggar, led and supported by another, knowing nothing and seeing nothing of his road, and asking alms of all he meets to support him by the way, may have the same object in his journey as he who sees his path, and pursues it in the strength and vigour of his health: and different as their mode of travel may be, their path will be the same. In the ordinary occu-

pations of life, many things may be required of us that Jesus did not; and by the remission he has purchased some are spared us that were required of him: but with the same motive from which he did not, we may perform; and with the same motive from which he performed, we may forbear—even because we know it is the will of God. And when we cannot know, but must act upon natural inferences, which indeed are frequently intimations of his designs, our object still may be, though not our guide, the Father's will: as the lights of the haven are the object for which the mariner means to make, though the fogs have veiled them from his sight, and left him to steer at a venture.

Paul speaks of himself as having attained a large measure of this likeness, and conformity to it appears in all he has written. Doubtless because the example of his master was ever before him, and his yet recent footsteps the direction of his path. In the minutest, most earthly, most necessary acts of existence, he alleges the one great object. If he ate, it was to the Lord—if he ate not, to the Lord he ate not—meaning, as I understand it, that his object in either was to meet the purposes of God: and in every case he pleads this intention of his mind, as the ground and justification of his conduct; and pleads it confidently, as without any distrust of himself in this respect. And it does appear to me, that those who hold much intercourse with their own hearts, may perceive, if it be there, even the faintest tracing of this character of holiness—the first formed, possibly the last perfected fruit of the divine life within us.

Naturally the whole object of our existence is to enjoy life, to preserve it, to provide for it, in some instances to endure it. The subordinate objects by which this main one is pursued, are to please or benefit ourselves, to please or benefit others, to get and perhaps to cause, for we would take nature at its best, as little evil and as much good as possible, irrespective of any deliberate

intention of doing the will of God. The result is what might be expected. We trouble ourselves more with the consequences of our actions than with the actions themselves; we glory when we succeed, and faint when we fail; and we revolt against the providences of God that cross our purpose—the chances, as we call them, that baffle our enterprises. Immediately that the divine life is begun in the soul, a new object of existence is perceived to take at least its turn, and mingle with the earthly ones that animated us before. We have little reason to think well of ourselves if we perceive it not at all. When it appears, however mixed and uninfluential it may seem at first, we may look with encouragement on its existence. But I think we must not rest satisfied, till it predominate over every other of those objects, however innocent and good, which it must ultimately absorb. To illustrate what I mean—I will suppose there is some scheme of benevolence which it is my wish to promote. In the natural state of my heart, my motive in wishing it will be compassion for a suffering fellow-creature, my object in it merely to relieve him. If the divine life has been begun within me, there will be mixed with this the intention of fulfilling the will of God, which I suppose to be, that I should do whatever good to others is within my power. Yet not only is this a mixed motive, but events may quickly prove that it is a very subordinate one. If it happen that my endeavours to accomplish this scheme of benevolence do not succeed, or the scheme accomplished does not the expected good, or I have been by some providential disability prevented from giving any assistance, and I am compelled to remain useless, I am disappointed; vexed, impatient, cast down. Why? The will of God is done, and to the best of my power I have done it—but that was not the predominant object—to do good was before it, and that has failed. This I have instanced, because the motives are all good, although the wrong is foremost. I might have pointed out something more equivocal. I

might notice the parent going forth to his accustomed occupation, to which the greatest part of his time and thoughts are devoted. If he be a mere worldly man, his whole object in it is to increase his means, to elevate, or at least make provision for his family. If the heart be in any measure with God, he will feel that under this natural desire he is fulfilling the appointment of God, that every man should provide for his own, and do diligently the duties of his calling. But if indeed he have the mind of Christ, and such be the predominant object of his labours, very different will be the manner and the issue from that which in another case may appear. The gains will be enough, be they anything or nothing: the labour will be willing, be it honourable or be it mean. Ambition will not urge it, nor pride refuse it, nor earthliness be disappointed in the issue. His first object was to do the will of God—that he has done, and the will of God has decided the event. And in things spiritual is it not the same? We hear, we breathe perpetually, complaints, that we teach in vain, that we pray in vain—our efforts do not succeed, our prayers are not answered. Yet if our spiritual labours were to fulfil the unknown will of God, they must have succeeded—if our prayers were for anything according to his will, they must have been answered. In other objects we may have been disappointed, in this we cannot. I merely mean by these examples, which might be carried through every action of our lives, from the least to the greatest, to show that the same thing may be done with very different intents and aims; and that between the first dawning of the better principle of action to its ultimate perfectness in the image of Christ, there are many degrees of advancement.

But how are we to advance? Not by resting satisfied with the beginning—with taking one step to fulfil the purpose of God, and fifty to fulfil our own. Not by reducing the only legitimate object of existence to a bare equality, and alas! not always that, with the sordid

and selfish interests of earth; and excusing ourselves upon the plea of infirmity, weakness, imperfections—as if no better could be attained. There is before us our example. It is perfect; it is beautiful to look upon; it is easy to be understood; it is commanded that we be conformed to it. He who has ordained this is responsible for the means, and for the success of them. Our part is to consent, to desire, to endeavour, and to be never satisfied till we have attained. O, if we had but learned this one lesson perfectly, to live only for the will of God, we should know that we have nothing to do with possibilities, expedients or consequences—those are the care of Deity—ours is only to set about what he commands, to give him the glory of our progress, and trust him for the consummation. But if we can look upon the beauty that is set before us, and feel no desire to be like it—if we can revert to our own ugliness and feel no disgust—if we can indifferently wait for assimilation to it till we die, and feel in no haste for that, what are we to think of ourselves? We may plead incapability. Our earthly, selfish hearts, possessed with a thousand passions, swayed by a thousand interests, how can they act singly from a motive but newly implanted there? The same may be pleaded against every command, every invitation, every privilege of the gospel. We are commanded to believe, and we are told we cannot—we are bidden to repent, and we are told we cannot—we are exhorted to live, and told that we are dead; in like manner as we are commanded to be conformed to the image of perfect holiness, while we are instructed to believe that we cannot do a good deed or think a good thought. Reason scoffs, and determines these things to be irreconcilable—faith receives them, and experience proves them true. For as the palsied cripple was commanded to rise up and bear away the bed that for years had borne him helpless when it was evident he could not stand, and rose at the command, and walked as he was bidden, so the spirit incapable hears the word, obeys it, and succeeds in that

which is by God himself declared to be impossible to his unaided powers: he repents, he believes, he returns; the image of God is gradually retraced in his bosom; and ultimately, in that last, best hour, shall become pure as he is pure, holy as he is holy.

What God has promised cannot be impossible, for he vindicates his promise with a command, and the command with power. That man unchanged and unregenerate, should make the will of God the object of existence, is indeed impossible—power cannot be imparted to him even from heaven to do this, without first converting his affections and his will. For the unpardoned sinner to seek the will of God, would be to seek his own misery, to defeat his own purposes, to forego his own enjoyments, and live in daily opposition to what he considers his interest and his good—these all being opposed to the will of God: God and he are of a mind in nothing. God's will, unless it be for his conversion, is against him in everything. It is to his punishment, misery, and, if he repent not, destruction. It cannot be the object of his existence. In speaking, therefore, to one unchanged in heart, we can but bid him mark the contrast of his motives of action with those of the divine Being, whose example he affects to follow. He must be converted, pardoned, born again, before we can exhort him to go on to perfection—he must receive the seed into his fallow, before we can invite him to bring forth the fruit and reap the promised harvest. But with the child of God this is not so. His will is now in unison with his Maker's: he now loves what God loves, approves what he approves, consents to his law that it is good—to his ways that they are wise—to his purposes that they are beneficent. And in the depths of his heart, he desires that God's will be done. Here there seems no impediment. Why should it be impossible to live for that which we desire? Why difficult to exist for that we love, and act for that of which the entire accomplishment is the ultimate object of our hopes?

## HYMNS AND POETICAL RECREATIONS.

*Why hast thou forsaken me: and art so far from my help and the words of my complaining?—PSALM xxii. 1.*

WHEN yonder brilliant sun goes down  
And leaves the world to night,  
Upon some gentle planet's disk  
He drops one beam of light;  
And leaves her there, and bids her stay,  
As if it were to say  
His lamp is beaming from afar,  
Still constant, though away.

O would that on my bosom now  
While all is veil'd above,  
I might but look on one bright speck,  
Reflex of Jesus love:  
Some thought too pure to be of earth—  
Some Spirit inscribed word—  
Some lineament divinely trac'd  
In likeness of my Lord!

But no—The strange, mysterious cloud  
Has settled upon all—  
That sun ador'd has wrapt itself  
In shades impassable;  
And left behind no twilight tint  
Of distant happiness,  
No gentle planet's borrow'd beam  
To tell me where he is.

Jesus, and were they clouds like these  
Whose shadows overspread  
That moment of abandonment  
In which thy spirit fled?  
Was this the meaning of that cry  
Of deepest agony,  
Which burst the prison-bars of earth  
And set its prisoner free?

Thou, in thine hour of deepest need,  
Thy Father's light withdrawn,  
When friends forsook, and foes prevail'd,  
Uncomforted, alone,  
If thou could'st cry and not be heard,  
Could'st turn thine eyes above,  
And see no angel messenger  
To tell thee of his love—

Why should I wonder—why mistrust,  
Because awhile remov'd  
That light which e'en could hide itself  
From thee, the best belov'd?  
Where thou wert perfected, where thou  
Thy faith's last triumph won,  
Give me but something of thy strength,  
And let the work be done!



O THOU—the Sun of intellectual light—  
Essential wisdom—let thy beams pervade  
Our inmost soul, and from the mental sight  
Remove the cloud and dissipate the shade—  
Put forth thy power and cause the blind to see  
The way that leads from earth to heaven and thee.

Thou Light of life—thy Spirit's quickening breath  
Shall make the slumberers unclothe their eyes,  
Emerge from nature's night of sin and death,  
And in the lustre of thy likeness rise;  
Then, led by thee, in sacred order move,  
Light in thy light, and perfect in thy love.

Thou beaming brightness of the Father's face,  
Of perfect holiness the sum and seal;  
Mighty in majesty, and meek in grace,  
The knowledge of thyself in love reveal;  
In all thy sanctifying radiance shine,  
For every excellence, O Lord, is thine.

O, let the beauty of the Lord our God  
Be seen upon us—let thy cheering rays  
Shine ever in and on thy loved abode,  
And out of Zion deign to perfect praise.



There all the riches of thy grace impart,  
And fill with glory each awakened heart.

Go forth, triumphant Saviour—bear along  
Thy glorious course, till all shall own thy sway:  
Leader and chief of heaven's rejoicing throng,  
Ruler and king of heaven's eternal day,  
Reign thou supreme—reflected and adored,  
Of countless suns the everlasting Lord.

ZETA.



ONE thought of THEE—my blessed God—how sweet—  
When from this noisy restless scene below,  
And all the many running to and fro,  
I have no way—no power to retreat  
And seek my happy refuge at thy feet;  
And there those richer consolations know,  
Which from thy presence and communion flow.  
When this I would, but cannot—to repeat  
Thy loved and sacred name—to raise the eye  
With one quick glance to that bright world above,  
Where thou in heaven art exalted high—  
And then to think of thine eternal love,  
Which from that world has brought down heaven to me,  
How sweet that single glance—that thought—my God, of THEE.

IOTA.



### THE PILGRIM'S SONG OF EXPECTATION.

*"—Until the day break, and the shadows flee away, I will get me to the mountain.—"*CANT. iv. 6.

*"Looking for that blessed hope."* TITUS. ii. 13.

To watch the morning's dawn  
I'll get me to the hill,  
And till the shadows flee away  
I'll keep the watch tower still.

For morning surely comes,  
And who can paint its light?  
Eternal glory is at hand  
To chase the dreary night.

Oh ! I would catch its earliest gleam  
 To set my soul on fire,  
 And such seraphic ardours breathe  
 As angel hosts inspire.

For long our pilgrimage hath been  
 And dark the pilgrim's day,  
 The coming glory, blessed hope—  
 Chief solace of our way.

And though the glory lingers yet,  
 It cheers the failing eye,  
 To mark amidst surrounding gloom  
 The star of prophecy.

I'll trim my lamp the while,  
 And chaunt a midnight lay,  
 Till perfect light and gladness come  
 In glory's endless day.

PELLEGRINO.



### MOON-LIGHT.

TRACING His works supreme and infinite,  
 Who by his Spirit garnishes the skies,  
 Upward I gaze, when o'er the gloom of night  
 At his command the hosts of heaven arise,  
 The full orb'd moon, languidly fair and bright,  
 Moves in her arc with majesty serene ;  
 Her splendid retinue of stars of light  
 Crowd her wide court—night's gentle ruling queen :  
 O'er her extended realm she spreads her vest,  
 And fair her empire shines, in mildest splendours drest :

All peaceful is her reign, no jarring sound  
 Of harsh contention breaks upon the ear,  
 Nor madden'd tumult's deaf'ning shouts resound,  
 Nor fear's wild shriek, nor moan of anguish drear :  
 Sweet is the smile she casts on earth below,  
 Tender the beam to mortal vision given,  
 Beauteous her aspect, as she paces slow  
 Her long-trod circle through the vaulted heaven ;  
 But all is silent, save where fancy hears  
 Celestial harmony, the music of the spheres.

Oh ! envied worlds of light and order, where  
 Joy and tranquillity unbroken reign,  
 How long must I, an exile, banished far,  
 Desire escape from this dark world of pain,  
 How long ? how long ?—Then burst upon mine ear  
 With rising swell again the heavenly strain,  
 While one stray voice reaching this lower sphere  
 In solemn accents check'd the murmur vain ;  
 Deep flush'd the crimson o'er my guilty cheek,  
 And tremblings thro' the frame my shame and terror speak.

“ No light material can dispel the clouds  
 “ Of guilt and passion in thy stormy breast ;  
 “ No lovely moon-beam chase the gloom that shrouds  
 “ Thy troubled mind, dreary, and void of rest.  
 “ The radiant sun a flood of glory sheds  
 “ On earth as freely as on yon bright sphere,  
 “ If her fair form seem clad in sable weeds,  
 “ And a deep gloom upon her face appear ;  
 “ 'Tis but thine own dark passions cast the shade  
 “ O'er that which God so fair, so good, and perfect made.

“ One light alone can reach a spirit, lost  
 “ In deepest shades of error, guilt, and woe ;  
 “ Nations that dwelt on death's despairing coast  
 “ Have hail'd its beams and felt its living glow ;  
 “ What though it rise so gently on the mind  
 “ That at its dawn it seem not night nor day ;  
 “ It rests not in its progress, till it find  
 “ Its bright meridian, scattering wide its ray :  
 “ Then fixed it ne'er declines—the Lord shall be  
 “ An everlasting light, each shade at His bright presence flee.”

R.

~~~~~

My God, I love to meditate on thee—  
 To think upon thy works—thy words—thy ways ;  
 And in another world, my work shall be  
 To bless thy name—to dwell upon thy praise.  
 I love to think upon that world of light  
 Where Jesus reigns—that better world above,  
 Where faith and hope are perfected in sight ;  
 Where thou art known in truth and served in love.

The surges beat not on that happy shore ;  
No wave of sorrow there shall ever rise ;  
For sin in all its forms is known no more,  
And death, with all its power, for ever dies.  
Mortality's sad tears have ceased to flow ;  
Tumultuous passions and corroding care,  
With all that agitates this scene below,  
Can to no bosom find admittance there.

There all is righteousness, and peace, and joy ;  
Those who have laboured enter into rest ;  
A rest no adversary shall destroy,  
No enemy shall enter to molest.  
Rich, incorruptible, and undefiled,  
Is that inheritance so freely given  
To every one, who, as a little child,  
Has humbly sought and walked the way to heaven.

One blessed spirit binds the happy band,  
Whose feet, while here, in faith and patience trod  
The narrow way to that delightful land—  
It is the Spirit of the Lord their God.  
Perfect in knowledge, they behold thy face,  
Thou God of truth, in glory, and adore,  
Perfect in love, with thee the God of grace,  
And with each other, one for evermore.

Pure is their light, refulgent, yet serene ;  
The cheering atmosphere they breathe on high,  
No shade of gloom shall ever intervene,  
To darken over their unclouded sky.  
O blessed hope of everlasting life,  
My soul's anticipation, day by day,  
Till from this changing world and all its strife,  
To that far better world she soars away.

VERITA.

## REVIEW OF BOOKS.

### POETRY.

Art. 1st.—*The Christian Year: Thoughts in verse; for the Sundays and Holydays throughout the year.* 2nd Edition. J. Parker, Oxford; Rivington and Co. London. 1827.

Art. 2nd.—*The Pelican Island, and other Poems.* By James Montgomery. Second Edition. Longman and Co. London. 1828.

THERE is a story of heathenism—the proverbial simile for everything impossible—which pictures not inaptly the christian's task of life: and he who turned the current of the pure, clear stream against the accumulated filth of ages, accomplishing what had seemed impossible, may be the similitude of our wisdom in a task that might well, that must defeat our unassisted powers. The task, I mean, of withdrawing from their unhallowed uses the misappropriated vessels of the temple, even the temple of God within us, and so purifying them, that they shall be meet again to be devoted to his service. If we think this task is easy, we have not tried it: if we think it is impossible, let us open the portals, and admit into our bosoms these streams of purifying love, which shall perform a work in every other way impossible. For whether at the moment that man ate of the forbidden tree, he lost all perception of that which he desired to know, and ceased to distinguish between good and evil—or whether, as is more likely, this confusion came by the continued habitude of sin; and after man had wrought his web to his own evil liking, and dyed it of a tenfold blackness, he forgot the first colour of the threads with which he weaved it—certain it is, that to know

good from evil now, is the most difficult and rarest wisdom. This can be nowhere more strikingly perceived than in the embarrassment of the young christian with himself, his powers, faculties, and feelings, when determining to devote himself to God, and to have no more companionship with evil. Happily, he sees not at once the extent of his engagement: he covenants with an honest heart to renounce all evil, perceiving not that evil comprises almost everything he has hitherto called good. Divine wisdom makes this disclosure to him by degrees. He first attempts, by the new principle, to sanctify the former ways, and makes but few changes in the application of his powers. He thinks he may go on seeking and appropriating the things of earth as he did before, if he now sanctifies them with a grateful heart. He thinks he may go on amusing himself with his own talents, if only he is careful to do no harm with them. As yet, he may follow his tastes, and exercise his intellect, and stimulate his feelings as he did before; if only in the pursuits of time he forgets not the interests of eternity. As yet he knows not evil. But this, if God be with him, lasts a very little time. By degrees, he perceives the blight of sin in every natural emotion of his bosom, in every habitude of his life. The susceptibility of hatred is very quick—sin is his enemy, and he finds it everywhere. At each new discovery of it in unsuspected characters, under covert, perhaps, of what he has most estimated, most enjoyed, the confusion of his mind increases. “Is this too sin?—Is this too sin?” is the cry of his perplexity. The glare of unaccustomed light, as before of habitual darkness, bewilders him. And now he perceives not good. The powers of his mind, the feelings of his bosom, the amenities of life, and almost its necessities, are commixed with evil; and to evil hitherto devoted, seem to him evil in themselves. In this state of mind, the young christian is liable to mistakes, scarcely less dishonourable to God than the former embezzlement of the powers committed to him.

For now he will throw back the talents to the giver, as a pernicious and treacherous deposit: and speaks of the faculties of his mind, as if they were as evil as the work he has done with them. I have been really astonished at the way in which some good people, whom experience might have made wiser, will speak of the natural powers and capacities, and at the advice they give to the young respecting the cultivation of the intellect, and the direction of the feelings: not perceiving that by proscribing the faculty together with its misuse, they make God the author of evil. If man has a faculty which he created for himself—if he has one which it can be proved he had not when he came perfect from his Maker's hands—if, in all the mischief he has wrought, he has had any material to work with which he received not of God—then will we believe there is a natural power which cannot be used well, and so must be proscribed. But if otherwise, not only do we say the Creator has imparted to his creatures no faculty that is evil, but none also that is superfluous, none that is useless. And we do believe that God will sometime vindicate his honour in this beautiful creation—claim the restitution of his perverted gifts, and show before men and angels the purpose for which he designed them.

Meantime it is our task to forward in ourselves this ultimate purpose of redeeming love. By the light that has beamed upon us, we must endeavour to distinguish between good and evil; that all which is evil we may discard, and all which is in itself good, we may separate from the evil to which we have appropriated it, and restore to the service of our Maker. True, the task is difficult; but we have light from heaven, and may have more. And one clue there seems to be to the labyrinth. If we can distinguish that which was given us of God from that which we have added to it, the former we may be sure is good, for evil never came from him; that which is ours needs to be suspected and examined by his word before we believe it innocent. Our natural

gifts are obviously all of God, and good must be his workmanship. The use we have put them to is probably our own, and alone needs to be suspected. It is true, that in the condition into which the habit of sin has brought us, there are some natural gifts which it is difficult to know how to appropriate to good: and the individual possessed of them, determined to give nothing to pride and nothing to self, may feel it necessary to lay the gift aside. But when this is done, it should be with shame and not with pride. We should own ourselves blind and besotted that we cannot find the purpose for which this talent was committed to us, and be careful not to say it is a useless gift—for that impugns the Giver. And in avowing that we may suspend the exercise of the faculty because it leads to sin, we must be careful not to condemn the exercise of it in others; which were again to cast reproach upon God's gift—as if, because we can do nought but ill with it, it in itself were evil.

Among the most suspected and defamed, because misused, of the Creator's gifts, are the powers of the imagination. Hearing some people speak of fancy, and feeling, and imagination, one might suppose that two had been concerned in man's creation, and these were Satan's half. And poetry, their native tongue, is looked upon by many worthy people with suspicion—unless indeed it be abridged of all that entitles it to the appellation. Against rhyming prose, devoid of all poetic feeling, the objection does not bear, and it is a received and valued vehicle of pious sentiment. But what is distinctively poetry, is proscribed almost with horror, as the fantasy of a disordered brain, only to be excused by the plea of insanity. I am aware that this judgment is often to be attributed to the character of the individual mind, apart from any pious scruples. Many are incapable by nature of the deep, the impassioned, the exalted feelings poetry is made of—they have not fancy, they have not imagination—and as to one who is wholly destitute of mu-



tical ear, the finest strains of harmony are but a noise, so, without affectation or prejudice, to these the strains of poetry are the ravings of insanity. But this apart, I think there is a pious prejudice with some upon the subject, which is grounded on mistake, very probably arising, like others of the kind, from consciousness of evil, received in times passed, through the means of this abused faculty. "I used to love poetry, but I never read it now"—is an expression I have heard from lips whence I have honoured it as the sensibility of a heart too much averse to sin, to play any more with its remembered instruments. But while I have loved the feeling, I have thought there was misjudgment in it. I felt jealous for the contemned gift of heaven. Came man of his own means into possession of this powerful instrument of teaching others' hearts, and communicating an *impetus* almost irresistible. It might not be impossible to prove that man could not have made poetry, had God not intended it. But we have a prouder and safer apology for poetry. It is the language Deity has used for the revelation of his will to man. Enough was done to sanctify this power when the Almighty chose it to convey to his own ears the prayers and praises of his people. It was poetry Moses was commanded to teach the Israelites, to celebrate the praises of Jehovah. It was poetry in which the psalmist, heaven-inspired, poured forth the feelings of his bosom—of a bosom more holy, more divine than his, when he spake prophetically of the Redeemer's passion. Who can say any thing against poetry? The hallowed vessel may indeed have been taken, as it has been, from the sanctuary, and devoted for thousands of years to the pollutions of the idol's feast: but we must ever remember where we find it first. The most ancient poetry we know is in the scriptures of God. And this is essentially poetry in all its distinctive characters. The poetry of the holy book, is in many parts highly imaginative; in others expressive of the most deeply-wrought feeling. We need not give

proofs of this—they may be found in every page—for even where it is not metrical, the language of the Old Testament is, to all our understanding of the word, essentially poetry.

Shall we then say we never read poetry, because it has been to us, and still is to thousands, a powerful instrument of evil? And if a volume be presented to us in which all the fancy and the fire of poetry be mixed with the piety and purity of religion, must we put the book aside with instinctive fear, because it is the language of imagination, sentiment, and feeling? This was not what Israel did, when the heathen gave back the stolen vessels of the temple; they purified and restored them to their place. I know it will be said that poetry is dangerous, because it addresses itself to the feelings, and feeling is not religion. So it may be said argument addresses itself to the understanding, and understanding is not religion. And persuasion addresses itself to the judgment, and judgment is not religion. We have often heard it objected to a preacher that he addressed himself to the feelings—and so of a book—and the same objection has been made to the use of musick in devotion. We have heard it affirmed that the feelings should not be exercised in religion, but rather extinguished by it. We have never been able to conceive the meaning of this. The feelings, as far as we understand the import of the word, are an essential part of the original constitution of man, received at the same time, and from the same Almighty hand, and most surely for the same benignant purpose as those faculties we term intellectual. Why should the one be less due to God, or less capable of sanctification by his Spirit than the other? It is true, the corrupter has possessed himself of the feelings, and made them the willing and able instruments of iniquity; and weak, corrupt, deluded as we are, they are every moment ready to betray us into sin. But it is doubtful if the wildest excesses of unbridled passion have wrought more evil than the sordid calculation of the self-devoted

understanding. While the licentiousness of feeling has perfected the purest gifts of God to offend and disobey him, the pride of intellect has questioned his existence and defied him. It would be impossible, I conceive, to decide which has been the greater corrupter of humanity, the sceptic poet, who through the feelings has allured to vice, or the sceptic reasoner, who through the understanding has disproved its eternal consequences. For ourselves, as individuals fearing sin, and longing after holiness, if we are in danger of being betrayed into evil by our earth-born feelings and vain imaginations, we are not less so of being led into it by our proud reason and perverted intellect.

If then it appears, as I think it does, that the talent or the taste for poetry is not to be neglected in ourselves, or despised where we find it as an unholy thing, the enquiry follows, what are we to do with it. Assuredly in the restitution of all things to the giver, this cannot be withholden—we must consecrate it to the Lord. All? Yes, all—He is worthy; and he is sufficient to occupy every power we have. Must we then write no poetry, read no poetry that is not religious? This seems a question of difficulty—but I think it will with much simplicity resolve itself. If any one writes a treatise, he says, probably, what he means to impart to the publick; himself makes no part of the subject. He may write volumes of law, or volumes of history, or volumes of science, and disclose, unless he chooses it, no principle or feeling of his own: and we may read it for its purpose, without expectation of piety, or observation of the want of it. But if any would write poetry, he must go into the inmost recesses of his soul to find it. Of our most eminent and unhappy poet, it was commonly said, in every new character he painted, that he intended to describe himself. Perhaps it had been more true to say that without being intended, it was himself. I believe of every poet, in proportion as he is truly one, it would be found that his poetry is essentially himself—that is,

that he makes it in the secret places of his bosom, and makes it of what he finds there. If the characters of the poetry be not recognized by the publick as the features of the poet's mind, it is because the original of the portrait is not known—he when he drew it was in that solitude of thought where there is nothing else to draw from. Of course we do not speak this of all that is written in verse; neither of that only which is written in verse; but of that description of writing in prose or rhyme, which merits best to be called poetry; unless indeed it be merely descriptive of visible objects: and even then the imaginative genius describes what he saw, rather than what a different mind would see in the same object. If any enjoy his poetry, it is because they too find something in the secret of their bosoms that respond to his—few will enjoy it all, because there is not a response to all—some will not enjoy any because they never thought the poet's thoughts, or felt his feelings.

I think I am not mistaken in repeating that the poet makes his verse out of the secrets of his own heart—that he cannot bring forth what is not there, and what is there cannot withhold itself. If, therefore, God be in his heart, he will be in his verse. If his bosom be the temple of Christ, the incense that burns upon the altar will mix its perfumes with every thought that issues thence. He may choose his subject where he will, but he cannot separate from it the image of him whom he adores. If God be not in his heart—we know what the heart is where God is not. Moral beauty may have whitened the exterior, but it cannot have reached the secrecy of the dark recesses of the sepulchre, where every faculty of the soul lies buried in corruption. What is likely to be the product, when that heart discloses itself in the language of poetry, and reveals, not what it would be thought, nor what it thinks itself, but what it is? Like the place whence it issues, it may be fair without, veiling corruption in the language of refinement. But let it be judged whether the imaginings of such a mind are likely to be the fit re-

freshment of one to whom the contact, the feeling, the thought of sin should be as adverse as its commission : and I think it will not remain difficult to know with what poetry a Christian may indulge himself, or from what refrain. As a general rule, at least. There are poisons to some constitutions that act not on others. There are some who for peculiar purposes may have occasion to examine the workings of iniquity. Of this we must judge—but honestly—remembering always that we have dedicated ourselves, our feelings as well as our intellects, our passive as well as active faculties to God, and must not wilfully pollute the offerings of his altar.

In application of the subject to education, of which we may be expected to say something : certainly we would endeavour to cultivate in children a taste for poetry ; to encourage it if it should appear deficient, and direct it if naturally manifested. In the latter case, cultivation is extremely important : for if we form it not judiciously, it will form itself amiss ; we cannot suppress the power, neither need we wish it—it is the gift of heaven. There are dangers, it is true, peculiar to an imaginative mind ; which is the more need that the imagination should be educated as well as the understanding, lest it grow to rank luxuriance. The absence of this faculty implies danger too ; and we would try to induce it, as a corrective of a cold, calculating temper, which with much solid worth, is deficient in that generous warmth of feeling so lovely where it exists ; teaching them, meantime, as in all things, that this faculty is not an amusement they are to appropriate to themselves and throw away when they are tired of ; but a gift from God for the elevation of the mind to Heaven, the deeper expression of its feelings before him, the fitter celebration of his works, and the sweeter communion with each other of hearts that he has sanctified.

We have spoken thus at length on the Christian use of poetry, with the intention of treating similarly other questions of the like kind, should opportunity be afford-

ed. Of the works in review we have room to say but little. The first article, "The Christian Year," is above all praise. It was almost beyond our hopes, to have writing like this, with the tone of fervent piety. We have read profane poetry, and wished, since it was unholy, it were not so beautiful—and we have read sacred poetry, and wished since it was so pious, it were not so much inferior to the other, till we almost doubted whether, the inspired harp being silenced, the strains of piety were capable of the same effect as the deeply stricken chords of earthly passion: in plainer words, whether virtue would ever again make as fine poetry as vice. The doubt is here resolved as we would have it, and the rarest gift of nature vindicated in restoration to the uses of the sanctuary. We consider it poetry in the highest sense; and the finest *sacred* poetry we have had. We can afford space but for one specimen.

#### TWELTH SUNDAY AFTER TRINITY.

*And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.*—MARK vii. 34.

The Son of God in doing good  
Was fain to look to heaven and sigh:  
And shall the heirs of sinful blood  
Seek joy unmix'd in charity?  
God will not let love's works impart  
Full solace, lest it steal the heart;  
Be thou content in tears to sow,  
Blessing, like Jesus, in thy woe.

He look'd to heaven, and sadly sigh'd—  
What saw my gracious Saviour there,  
With fear and anguish to divide  
The joy of heaven-accepted prayer?  
So o'er the bed where Lazarus slept,  
He to his Father groan'd and wept:  
What saw he mournful in that grave,  
Knowing himself so strong to save?

O'erwhelming thoughts of pain and grief  
Over his sinking spirit sweep;—

"What boots it gathering one lost leaf  
 "Out of yon sere and wither'd heap,  
 "Where souls and bodies, hopes and joys,  
 "All that earth owns or sin destroys,  
 "Under the spurning hoof are cast,  
 "Or tossing in the autumnal blast?"

The deaf may hear the Saviour's voice,  
 The fetter'd tongue its chain may break;  
 But the deaf heart, the dumb by choice,  
 The laggard soul, that will not wake;  
 The guilt that scorns to be forgiven;—  
 These baffle e'en the spells of heaven;  
 In thought of these, his brows benign  
 Not e'en in healing cloudless shine.

No eye but his might ever bear  
 To gaze all down that drear abyss,  
 Because none ever saw so clear  
 The shore beyond of endless bliss:  
 The giddy waves so restless hurl'd  
 The vex'd pulse of this feverish world,  
 He views, and counts with steady sight,  
 Used to behold the Infinite.

But that in such communion high  
 He hath a fount of strength within,  
 Sure his meek heart would break and die,  
 O'er-burthen'd with his brethren's sin;  
 Weak eyes on darkness dare not gaze,  
 It dazzles like the noon-day blaze;  
 But he who sees God's face may brook  
 On the true face of sin to look.

What then shall wretched sinners do,  
 When in their last, their hopeless day,  
 Sin, as it is, shall meet their view,  
 God turn his face for aye away?  
 Lord, by thy sad and earnest eye,  
 When thou didst look to heaven and sigh;  
 Thy voice that with a world could chace  
 The dumb, deaf spirit from his place;

As thou hast touch'd our eyes, and taught  
 Our tongues to speak thy praises plain,  
 Swell thou each thankless, godless thought,  
 That would make fast our bonds again.

From worldly strife, from mirth unblest,  
 Drowning thy music in the breast,  
 From foul reproach, from thrilling fears,  
 Preserve, good Lord, thy servants' ears.

From idle words, that restless throng,  
 And haunt our hearts when we would pray,  
 From pride's false chime, and jarring wrong,  
 Seal thou my lips, and guard the way :—  
 For thou has sworn, that every ear,  
 Willing or loth, thy trump shall hear,  
 And every tongue unchained be  
 To own no hope, no God, but thee.

Of our second article, if the compositions of Mr. Montgomery are not poetry for poets—if the deep-thinking, the deep-feeling, and the imaginative, drawl through the pages, skip a little and read a little, and wish that something striking, something original, something sublime—nay, something even amiss, would break the monotony of its numbers—they are still poetry for the many. They are perused with calm and innoxious pleasure by those who delight to hear described in easy and elegant language, the things that pass before their eyes, and are reflected from their bosoms, in the ordinary feelings of ordinary existence—the beauties of nature, the bounties of the Deity, the aspirations of peaceful and grateful piety—or exceeding the bounds of actual existence, the peaceful fancies of their vacant hours. Probably the pleasure afforded, and the good produced by poetry like this, may be more in the aggregate than by that which is the exalted enjoyment of comparatively but a few—to the many, the fiction, extravagance or frenzy of feelings that they never felt, sorrows and joys of which they know not the existence. Writers such as these need not be unsatisfied, if the title of Poet in its highest sense be not conceded to them. A better praise is theirs: The talent intrusted of heaven has been used in its service—the numbers have flowed piously and usefully from a source divinely purified—



vice has not sipped encouragement, nor ungodly passion refreshed itself at their waters—parents need not hide them from their children, the more dreaded for their charms—men have not been corrupted by them, and God has not been forgotten in their song. This is praise enough. Feeling, taste and genius will stand and gaze with rapturous delight upon the proud cascade, as in magnificence of beauty it breaks itself upon the rock; and pass without emotion or regard the still, pure stream that flows perpetually through their meadows. But let the stream flow on—it waters and fertilizes many a grateful garden—we should be unwise to dispraise it. Without selection, the following passage will give the character of the poem; descriptive of insect life, as the poem is of the whole natural creation.

Such time had past, such change had transfigur'd  
 The aspect of that solitary isle,  
 When I again in spirit, as before,  
 Assumed mute watch above it. Slender blades  
 Of grass were shooting through the dark brown earth,  
 Like rays of light, transparent in the sun,  
 Or after showers with liquid gems illumin'd;  
 Fountains through filtering sluices sallied forth,  
 And led fertility where'er they turned;  
 Green herbage graced their banks, resplendent flowers  
 Unlock'd their treasures, and let flow their fragrance.  
 Then insect legions, prank'd with gaudiest hues,  
 Pearl, gold, and purple, swarm'd into existence;  
 Minute and marvellous creations these!  
 Infinite multitudes on every leaf,  
 In every drop, by me discern'd at pleasure,  
 Were yet too fine to unenlighten'd eye,  
 Like stars, whose beams have never reach'd our world,  
 Though science meets them midway in the heaven  
 With prying optics, weighs them in her scale,  
 Measures their orbs, and calculates their courses:  
 Some barely visible, some proudly shone,  
 Like living jewels; some grotesque uncouth,  
 And hideous—giants of a race of pigmies.  
 These burrow'd in the ground, and fed on garbage;  
 Those liv'd deliciously on honey dews,  
 And dwelt in palaces of blossom'd bells,

Millions on millions, winged, and plum'd in front,  
 And arm'd with stings for vengeance or assault,  
 Fill'd the dim atmosphere with scene and hurry;  
 Children of light, and air, and fire they seem'd,  
 Their lives all ecstasy and quick cross motion.

## NOTICE OF NEW PUBLICATIONS

OF

### CHILDREN'S AND SCHOOL BOOKS.

#### BOTANICAL.

1. *Bingley's Practical Introduction to Botany, illustrated by numerous Figures, and a Glossary of Botanical Terms. Second Edition; with some account of the Science.* By I. Frost. London. Baldwin and Co. 1827.
2. *The Wild Garland; or Prose and Poetry, connected with English Wild Flowers; intended as an embellishment to the study of Botany.* By the Author of "*The Life of Linnæus, &c.*" London. Harvey and Darton. 1827.
3. *A Lecture on the Geography of Plants.* By John Barton. London. Harvey and Darton. 1827.

We have already expressed our particular approbation of Botany as the amusement of childhood as well as the study of maturity. We are glad to mention any works that may add to this amusement, or facilitate the study. The first of the little volumes above named is a good elementary work, for familiarizing the learner with botanical terms and characters. The second is one of taste and amusement, which cannot fail of giving pleasure to the young. The third, embellished with maps, contains

much useful and interesting information respecting the growth of plants, their uses, &c. We can well recommend them all for school-room libraries.

---

*De l'Assurance de Foi et de la Possession du Salut.*  
Par C. Malan. Londres. Nisbet, 21, Berners Street. 1828. Price 8d.

*Le Nouveau Bartimée; fait entièrement historique.*  
Par C. Malan. Nisbet, 21, Berners Street. 1827. Price 8d.

These are not children's books; but they are interesting tracts, in which the doctrines of the Gospel are set forth in a plain and familiar form.

---

*Elements of Geography, on a new plan, rendered plain and easy for Young Children, and Preparatory Schools: with Maps and Cuts.* By Ingram Cobbin, M.A. London. Westley and Co. 1828.

We can commend this volume as a very valuable acquisition for our younger children. We have seen nothing of the kind so good.

---

*A Tour to Great St. Bernard's, and round Mont Blanc; with drawings from nature. Intended for young persons from ten to fourteen years of age.* London. Harvey and Darton. 1827.

A very pretty and rational book of amusement.

---

*Conversations on the Parables of the New Testament, for the use of Children.* London. Nisbet, Berners Street. 1828.

We should consider this a very excellent book for infancy.

*Edwin, or the Motherless Boy; interspersed with Original Poetry.* By B. H. Draper. London. 1827. Harvey and Darton.

We have not seen a more unexceptionable and proper book for children than the above. . It contains information upon many subjects, and much pious instruction. The engravings are extremely pretty. We do not greatly admire the poetry; but children are not critics in this matter, and the sentiment is always good.

---

*Interesting Walks of Henry and his Tutor; or Rational Conversations on Natural History, &c.* London. 1827. Harvey and Darton. Price 2s.

An instructive book for children.

---

## COPY OF A LETTER FROM A LADY AT TOULOUSE.

---

MY DEAR FRIEND,

You ask me for some particulars relating to the French Protestants near Amiens, whom I mentioned in my last. I gladly comply with your request: the rather as Mr. Cadoret, their pastor, with whom I have had some correspondence, appears to be a pious and devotional servant of his heavenly Master, and willing to spend and be spent in his service. It is singular that he, as well as Mr. Kerpeydron, was once a Roman Catholic, and this circumstance seems to have furnished an additional stimulus to Mr. Cadoret's zealous and unwearyed exertions, since he came to the knowledge of the truth as it is in Jesus, stripped of all the carnal ceremo-

nies of the Romish church. In order to ascertain the number of Protestants in the neighbourhood of Amiens, he took the trouble of visiting every individual house, and was rewarded by discovering a remnant which had existed in secret ever since the revocation of the edict of Nantes. Among these Protestants, in number about 1,500, he labours, and meets with great success and encouragement, though a few are strongly opposed to him. His flock are mostly weavers, yet some of their little hamlets, though poor in this world's goods, seem "rich in faith," for in one of them, where there are but four hundred Protestants, there are four religious societies. To the Bible society alone they send three hundred francs per annum. They have likewise a tract society, a missionary society, and a religious book society; for not being rich enough to purchase books for themselves, they unite together to form a circulating library, for the advancement of religious knowledge. Mr. Cadoret writes that for fifteen hundred Protestants there is only one small "Temple" in one of the six villages under his care, which is merely sufficient for the inhabitants of that village, and that in the others they are compelled to preach in kitchens and rooms, whereby many are necessarily debarred from the privileges of attending public worship, and it is to be feared that multitudes are in danger of perishing for lack of knowledge. As the Protestants become more known to one another, they are increasingly anxious to worship God after the manner of their forefathers, many of whom shed their blood in defence of their religious privileges. In consequence of this increasing zeal, Mr. Cadoret is extremely desirous of building a "Temple" capable of containing at least two or three hundred persons; and though even this will be inadequate to the wants of the population, yet it will be at least a beginning. A subscription has been already set on foot for this sacred purpose, but weavers and labourers have little to give, and with their utmost exertions they have not been able to raise more than four

hundred francs. From Paris, Switzerland, and London, they have had some assistance, but the building is estimated at seven thousand two hundred francs, and they have only collected four thousand. Mr. Cadoret's piety and zeal convince me that his cause is the cause of religion, and if you could present his case to the public through the medium of any of the periodical publications with which our land abounds, I am persuaded many Christians would find a chord in their hearts respond to his wants, and eagerly stretch out their hands to help these their brethren. I will now subjoin the translation of a letter which Mr. Cadoret inserted in June last in one of the monthly religious publications.

*May, 1828.*

---

TO THE EDITORS OF THE CHRISTIAN ARCHIVES.

*Vadencourt, April 26, 1827.*

GENTLEMEN,—I am the pastor of the reformed churches of the Department de la Somme, and I venture to come forward and recommend them to the Christian charity of our brother Protestants in France, beseeching them in the name of the God of love, to come to our aid and assist us to put in execution the plan we propose of building a temple at Contay. These churches, seven in number, five to the east, and two to the west of Amiens, the principal town in the department, are but the scanty remains of a once powerful and distinguished religious body. For many years they were without a spiritual guide, and almost all the instruction they received was from pastors visiting them once, or at most twice in the year, and that only a temporary visit, so that they had fallen into a most deplorable state of spiritual lethargy. About five and twenty years ago, I was called to be their pastor, and to proclaim in their ears the gospel of our Divine Saviour. For a considerable time I had the misfortune not to be

understood, and to behold all around me sunk in the sleep of death, and the coldness of indifference, but God in his infinite compassion has been pleased to visit with the regenerating and reviving influences of his Spirit these unhappy churches. The word of God is now no longer, generally speaking at least, a weariness. Our solemn assemblies are well attended—a great number of persons who rarely or never came, now attend regularly, so that all the places where worship was wont to be made, are now found to be too small. Hitherto we have met together only in rooms and kitchens, which are both small and low roofed. There is but one temple for the whole department, hardly large enough to hold one hundred and fifty persons. All these things combined have made us resolve to do all we can to build a temple, but notwithstanding the great piety and ardent zeal of these churches, their extreme poverty, for all are weavers, and work for their bread, and the bad state of trade, oblige them to lay their wants before those of their brethren who know by experience the happiness of being the disciples of the Saviour, and who enjoy the delightful privilege of hearing his infinite love proclaimed in temples dedicated to his glory.

L. CADOGNI, *Pasteur.*

---

Any donations in aid of the above, will be received by Mr. Cardale, No. 2, Bedford Row, London.

THE  
**ASSISTANT OF EDUCATION.**

—  
AUGUST, 1833.  
—

**A SKETCH OF GENERAL HISTORY.**

*(Continued from page 113.)*

---

**ROME.**

**FROM THE BATTLE OF CANNÆ, TO THE DEATH OF THE GRACCHI, B. C. 116.**

WHEN the results of the battle of Cannæ became known at Rome, the city stood again in that extremity of danger, which had threatened several times before to sink the republic into immediate destruction. But the spirit and the means of this extraordinary people proved as usual equal to the emergencies that called them forth. To allay the tumult excited in the city by the first reports of the defeat, it was ordered that any courier from the army should be conducted privately, and without noise, to the prætor; the women were forbidden to appear in the streets, disturbing the city with their lamentations; and no person was permitted to leave the city, lest it should be deserted. Marcellus, a hero, already distinguished for having defeated the Gauls, and slain their king in single combat, was appointed to the command of the army, and Varro was recalled. Instead of being disgraced, however, as the author of so much calamity, the unsuccessful general was received with great respect. The senators in a body, attended by crowds of people,



went out to meet him, and thanked him "for not having despaired of the republic." A dictator also was chosen, Junius Pera, who immediately proceeded to recruit the army. For this purpose every Roman above the age of seventeen was compelled to enlist, by which four legions and 10,000 horse were raised in the city. To these were added 8,000 of the youngest and strongest among the slaves. These were purchased by the state from their masters, but were not obliged to serve without their own consent; and as when asked they answered *Volo, I am willing*, they were called *Volones*; to distinguish them from the other corps by a less odious name than that of slaves. They were furnished with the arms taken from former enemies, and hung up in the publick porticoes and temples. To supply the treasury, the senators first, and the people by their example, stripped themselves of their gold and ornaments; and the silver coin was now alloyed with copper. Thus the finances were restored to a good condition, and an efficient army prepared.

Hanibal meantime left Cannæ, and took his route to Compsa, a city of the allies, the first that revolted from Rome, and which immediately surrendered to him. Thence he returned towards Capræ, which also sent deputies, and made conditions of surrender. The general now dispatched his brother Mago to Carthage to give account of his successes, and solicit succours. These, with some opposition from Hanno, who insisted upon proposing a peace, were granted to him, and a supply of 4,000 Numidians, 40 elephants, and 1,000 talents of silver were voted, to be conveyed from Spain by Asdrubal, a general already distinguished for successes in that country. The Scipios, however, hearing of the advance of Asdrubal with these reinforcements, met him at the river Iberus, forced him to an engagement, and by a complete victory, prevented him for some years from entering Italy.

The Romans being thus enabled to take the field again on equal terms, years of long and bloody conten-

tion ensued. Victories on one side were quickly retrieved by victories on the other. Towns were taken and retaken; and the small states of Italy alternately revolted from one to the other of the contending powers. Nor was Italy alone involved in this destructive war. In Spain the Roman arms were every where triumphant. Under young Scipio, afterwards distinguished from his father and uncle who had fallen in Spain, by the title of Africanus, the whole of Spain was brought under the dominion of Rome. Scipio Africanus is among the most distinguished names of Roman story. He was but twenty-four years of age, when first appointed proconsul of Spain. It is related of him, that at the commencement of his successes there, the city of New Carthage being taken, a lady of extraordinary beauty was presented to him among the spoils. Scipio was unmarried, and was greatly struck with the beauty of his captive. But finding on enquiry that she was betrothed to a Celtiberian prince, named Allucius, he ordered both him and her parents to be sent for, and placed her in their hands, asking only their friendship for his republic in return. When the parents pressed him to accept large sums of money which they had brought for the ransom of their daughter, and on his refusing, left it at his feet, he bestowed it on Allucius, as an addition to his wife's fortune. In consequence of this generous treatment, Allucius joined Scipio at the head of 1,400 horse, the province of Celtiberia came over to the Romans, and all Spain began to revolt from the Carthaginians. Sicily was also at this time subdued by the consul Levinus. Thus while Hannibal kept his ground in Italy, and fresh armies were continually landed there from Africa, the Carthaginians were suffering the loss of their dominions elsewhere by the progress of the Roman arms.

As soon as the conquest of Spain had been completed, Scipio passed into Sicily, to prepare for a descent in Africa. To this he was encouraged by Syphax and Massinissa, two Numidian princes, who secretly engaged

to favour his enterprise : an engagement kept by the latter only, Syphax having been afterwards seduced to join the Carthaginians, by the offer in marriage of the beautiful Sophonisba, the daughter of Asdrubal, a woman of extraordinary talent, beauty and courage. It is not certain with what number of men Scipio first passed into Africa, but the embarkation was made with great solemnity. A prodigious concourse of people assembled from all parts to see him set sail. Just before he weighed anchor, he appeared on the poop of his galley, and after a herald had proclaimed silence, addressed a solemn prayer to the gods ; he then ordered a victim to be slain, and threw the entrails into the sea ; the trumpets sounded, the fleet sailed out of the harbour with a favourable wind, and arrived safely on the coast of Africa.

The first successes of the Roman arms were in the country of Numidia, and among the first spoils of victory, were the king Syphax and the beautiful Sophonisba, taken in the capital city of their dominions by Masinissa, who fought under Scipio's command. Masinissa, it appears, had been betrothed to Sophonisba before her marriage with Syphax, and unjustly deprived of her hand, of which he was now determined to possess himself. He was aware that to Scipio, as his general, the beautiful captive rightly belonged ; but yielding to the voice of his passions, and the entreaties of the queen, that he would not send her to captivity, while Syphax was transmitted in chains to the Roman camp, Masinissa openly celebrated his marriage with Sophonisba. Scipio was by no means satisfied with this conduct. He was not easy that a Carthaginian woman, whose influence had already seduced Syphax from his alliance, should be in the Roman camp, exercising the same influence over her new husband. He accordingly sent for Masinissa, and after paying him the honours due for his recent victories, exhorted him not to tarnish them by an unworthy indulgence of his passions ; and demanded that he would surrender to the Roman people the spoils and captives

he had taken. Masinissa, after a severe struggle with his affections, promised to comply ; and himself conveyed the intelligence to Sophonisba, that she was the captive of Rome. Tears flowed down his cheeks as he added, that he had no means to save her from captivity but by death. He rushed out of the tent, and at the same moment a slave entered bearing a cup of poison, which he presented to the queen. Sophonisba took the cup with an air of composure, reproved her nurse for weeping, and turning to the slave, "Tell my husband," she said, "I die contented, since I die by his orders. Assure him, it was contrary to my inclination that I entered into engagements with another. My heart has been enslaved to none but him ; my body I readily abandon to the Romans." So having spoken, she drank the poison and instantly expired. Scipio soothed the Numidian prince with every honour in his power to bestow. He styled him king, and presented him with a crown of gold, a curule chair, an embroidered robe, and a tunic adorned with palm branches ; flattering him with the hope of becoming sole master of Numidia.

In consequence of these reverses in Africa, Hannibal was recalled to Carthage, to oppose the progress of the Roman arms. The armies being encamped within a few miles of each other, the heroes of Rome and Carthage met in a plain between, to confer upon terms of peace. But there was too little equality in the condition of the parties ; the demands of Rome were too exorbitant to be complied with, and the armies prepared for battle. The battle of Zama decided the issue of the war. It was fought with the utmost skill and valour on the part of the Carthaginians, but the Romans were entirely victorious. Hannibal was compelled to fly, and Carthage to submit to whatever terms the Romans might impose. Peace was accordingly concluded, on the conditions that while Carthage kept her possessions in Africa, Spain and the islands should be ceded to Rome. The Carthaginians were to yield up all their prisoners, their ships,

and their tame elephants, and should tame no more. They were to restore the dominions usurped from Masinissa, and enter into alliance with him. They were to pay to the Romans 10,000 talents in fifty years, and give hostages for the fulfilment of the treaty. These articles being executed, the fleet, to the amount of five hundred sail, being delivered up and burnt by Scipio within sight of Carthage, the elephants transmitted to Rome, and Masinissa put in possession of his kingdom, Scipio departed from Africa, to receive in Italy the honours due to his great achievements. Crowds of people assembled everywhere as he passed, to look upon the man who had saved Rome, and subdued the dreadful Hannibal. A triumph was decreed him, the most magnificent that had been ever seen in Rome. The booty brought from Africa was immense: among other things, 120,000 pounds weight of silver was delivered by Scipio to the quæstors. The publick gratitude would have conferred more unusual honours on their general, by erecting statues to him—some say by conferring on him a perpetual dictatorship; but Scipio declined these distinctions, and accepted only the name of Africanus, which is preserved in history, a lasting memorial of his conquests in Africa. B.C. 196.

While any part of the civilized world remained unconquered, Rome never wanted an enemy or a pretext for war. An invasion of Macedon followed the conclusion of the Punic war, and ended in the submission of that kingdom to Flaminius, as we have mentioned in the history of Greece. A conflict with the Gauls ended with equal success, as also an attempted revolt in Spain. At the time the Roman ladies petitioned for a repeal of the Oppian law; by which it was enacted that no lady should use more than half an ounce of gold in her apparel, or wear habits of many colours, or make use of chariots, either in Rome or the surrounding villages, unless to assist at a publick sacrifice a mile distant. On this occasion, in spite of all commands and remonstrances, the

ladies appeared in publick to plead their own cause and solicit votes; and great tumult ensued; but the law was repealed, no one dissenting but Porcius Cato, the Consul, afterwards known by the name of Cato the Censor.

We now find Asia entering the field against the encroaching power of Rome. Antiochus passed over an army to Greece, to meet the common enemy, and suffered a defeat, with the loss of 50,000 men, at the battle of Magnesia, B.C. 185. By this victory, the brother of Scipio Africanus gained the title of Scipio Asiaticus. The former shortly after this period retired in disgust from Rome, in consequence of unjust accusations laid against him by Cato; and dying shortly after at his country house, in the forty-eighth year of his age, it is said that, revolted by the iniquity and ingratitude of his people, he ordered his wife not to carry his bones to Rome. Consequently, a mausoleum was erected for him at Liternum. The character of Scipio Africanus may probably be considered the most glorious and unblemished of Roman history.

Conquests in Asia now succeeded to those of Europe and Africa. Fulvius Nobilior triumphed this year for the conquest of *Ætolia*; on which occasion, immense wealth was exhibited among the spoils, of gold and silver, marbles, brass statues, &c. &c. Here also the combats of the *Athletæ* were first exhibited at Rome, and the people entertained with the hunting of lions and panthers. The fights of gladiators had also become popular, the nature of which combats, so perpetually mentioned in history, and so characteristic of the heathen barbarity of the age, we may take this opportunity of describing. The combats of gladiators passed from Greece, or as some think from the Asiatic provinces, to Etruria, and thence to Rome. The first introduction of this inhuman sport into the world is ascribed to the superstitious notion, that the souls or manes of deceased persons were pleased and propitiated by blood. They were first exhibited at funerals, under the idea that

human blood was a tribute required by the dead of the living; to cover the barbarity of the sacrifice, the character of amusement and voluntary combat was given to it. At their first introduction, these combats were confined to the funerals of great men; but became very soon common at the funerals of private persons. Those who could afford it, seldom failed to assign in their will a certain sum for a combat of gladiators, as a means of collecting a concourse of persons to celebrate their obsequies. In process of time, the Romans grew so fond of these bloody entertainments, that not only the heirs of the deceased citizens, but all the principal magistrates, particularly candidates for office, entertained the people with these sights, as a ready means of securing their favour and affection. The emperors with whom it was so much an object to ingratiate themselves with the people, obliged them with combats of gladiators on all occasions. The number of combatants also increased in proportion to the popularity of the sport. At the first shew exhibited in Rome, only three couple fought; but Julius Cæsar, in his ædileship, diverted the people with three hundred and twenty couple: and Trajan exhibited a shew of this kind which lasted a hundred and twenty-three days, in which he brought out a thousand couple of gladiators. The gladiators were commonly slaves or captives taken in war, sold by their owners to the Lanistæ, persons who made it their business to teach them how to manage their arms, and let them out for the publick shews at a great price. By the Lanistæ, these miserable victims were led out armed to the amphitheatre, and before they entered the lists, engaged by dreadful oaths never to give ground, but to fight to the last extremity. They were then ranged in classes, and coupled, so that each had his particular adversary. They fought with the utmost fury, pursued each other without mercy, the masters using both threatening and blows to urge them on. If either of the two combatants, exhausted and in fear of death, desired to beg quarter—he

held up his finger and laid down his arms, in token that he threw himself on the mercy of the spectators. It was not often that he found any. The cowardly seldom met with favour from the people, and their barbarous pleasure was signified by holding up their thumbs, the signal of death to the suppliant; when "Recipe ferrum, stab him," resounded from all parts of the theatre. Those who showed more courage and contempt of death, were favoured by the people and generally saved: but the Lanistæ still retained their right in them, and reserved them for other combats. The reward of the conqueror was only a crown of mastic, or a palm-branch, which he received from the magistrate, sometimes but rarely with a small sum of money. After years of service and victory, they might sometimes earn their liberty; when they consecrated their arms to Hercules, the god of the Gymnasia. In the days of Roman corruption, free men would often fight for hire, whence they were called Auctorati. Young men of good families, after they had wasted their estates in debauchery, were not ashamed to hire themselves out as gladiators; knights and nobles, and even senators, took up this infamous profession to save themselves from starving, when they had squandered their patrimony; insomuch, that Augustus published an edict, forbidding any senator to turn gladiator, and afterwards laid the same restraint on the knights. But at a shew exhibited by Nero, it is stated, that four hundred senators and six hundred knights fought in the arena as common gladiators. Women are also mentioned at that time as frequently engaged in these encounters.

The year following Cato was chosen censor, an office which had grown into great importance, admitting of almost uncontrouled tyranny over the private character and concerns of the citizens. Cato, whose character had little in it to admire or esteem, made himself exceedingly odious in the exercise of this power; and only made himself popular with the commonalty, by impeaching the



characters, and taxing the luxuries of the distinguished and the rich. After the expiration of his office, he lived in private, occupied in the education of his only son, afterward so distinguished in history, whom he would not suffer to be taught the learning of the Greeks, saying that the only study of a Roman should be how to conquer, and how to govern conquered nations. We find the learning of the Greeks becoming now an object of desire among the great in Rome, but looked upon with some suspicion by these barbarian heroes, with whom military honour and a hard unfeeling courage were the only virtues. By the people every accession of luxury was viewed with equal jealousy. We find a law passed at this time forbidding any man to spend more than a hundred asses, that is, six shillings and five pence, at an entertainment; limiting also the number of guests.

Philopœmen, the Achaian hero, and Hannibal the Carthaginian, died in the same year. The death of the former has been mentioned in our history of Greece: that of the latter occurred in the seventieth year of his age, by taking a subtle poison which he is said to have always carried about with him in his ring. This unfortunate general, in exile from his country, had taken refuge in Bithynia; but the relentless enmity of the Romans obliged the prince of that country to refuse him protection, and reduced him to this last remedy of a heathen's misery.

In the succeeding years of the republic, by the victories chiefly of Paulus Emilius, the kingdom of Macedon and Illyricum were finally subjugated, and transformed into republics dependent upon Rome. After which a census was made, by this it appeared that the number of Roman citizens fit to bear arms was 387,552. And here occurs the first notice of God's chosen people in the history of Rome. At the request of Judas Maccabæus, who implored their protection for his people, the senate wrote the following letter to Demetrius, governor of Syria: "Why have you insulted and oppressed the Jewish na-

tion? Know that the Jews are our allies. If you give them the trouble to send another embassy to complain of you, we will treat you as an enemy, and pursue you by sea and land."

An embassy sent into Africa, at the head of which was Cato the censor; gave occasion to the third Punic war. The pretext was to settle the boundary of Masinissa's territories; but on his return to Rome, Cato reported that Carthage had grown immensely rich, her magazines were full of stores, her ports crowded with ships; and the war made on Masinissa was only preparatory to one against Rome. He concluded with an exhortation to the senate to lose no time in destroying a city; which would ever be an obstacle to the progress of the Roman arms. And from this time forth, Cato never ceased to urge the destruction of Carthage: Whenever he gave his opinion before the senate, whatever might be the subject of his speech, he ended it with these words—"I am of opinion also that Carthage should be destroyed." Some time elapsed before this advice was attended to. Various provocations from Carthage excited the resentment of Rome; the war continued to be waged between that state and Masinissa; and it was evident a convenient season only was waited for, to sink it beneath the irresistible power of the rival city. The year following Cato's mission, war was proclaimed, and the people of Utica, an important city in the neighbourhood of Carthage, purchased the alliance of Rome by immediate surrender. The Carthaginians offered to yield up everything to avert the impending danger; but their destruction was resolved upon, and nothing else could satisfy the merciless ambition of Rome. The character of this republic is nowhere more eminently displayed; warring for no right, for no liberties invaded or wrongs endured, but upon the principle of restless and selfish ambition, which could suffer no rival dominion to remain. On receiving the first proposal of submission, Rome affected to consent, and demanded three hundred hostages to be

sent on board the fleet. These were immediately sent to Italy, and the army landed, to the amount of 70,000 men. The Carthaginians in consternation at the approach of such an army, when they had consented to any terms that Rome might dictate, sent ambassadors to the camp to demand their intentions. The consuls received them in great state; and required as the first step, that Carthage should deliver up the stores of arms accumulated in her magazines. The demand was from necessity complied with. A long train of wagons laden with every description of arms and implements of war, were conducted to the camp, accompanied by the priests in their pontifical robes. The consuls then demanded that they should burn their city to the ground; adding that they might build another, provided it were ten miles from the sea, and without walls. A demand so unreasonable determined the Carthaginians to make what resistance was yet possible. They reproached and ill-treated their ambassadors for having given up the hostages and the arms, and prepared to sustain a siege. Asdrubal was appointed to command. By order of the senate, temples, porticos, and publick buildings, were converted into workshops, where many men and women were employed in making arms. When iron and brass were wanting, they made use of gold and silver, melting down statues, vases, and even the utensils of private families, which the most covetous freely relinquished in this emergency. When tow and flax were wanting to make cordage, the women even of the highest rank parted with their hair for the purpose. Abundance of provisions were at the same time collected.

The Romans, meantime, delayed their approach, not doubting that the Carthaginians would on reflection submit; and when they found themselves deceived, supposing the enemy had no arms, they carelessly approached the walls with their ladders, expecting to take possession without difficulty. To their astonishment they found the walls covered with legions of men, shining in newly

made armour. The attack was repulsed, and the siege suspended. Asdrubal meantime collected troops from the places subject to Carthage, and so encompassed the Roman camp, as to reduce it to great extremity for want of forage and provisions. He ordered all the old barks that could be found in the harbour to be filled with bitumen, sulphur, and faggots, and other combustibles, and sent them among the enemy's fleet; by which means great part of it was consumed. Nothing but the skill and courage of the commander, Scipio Æmilianus, saved the Roman army from utter destruction, and Carthage was for this time saved.

The following year Æmilianus was elected consul with the command of the army of Africa, whither, accompanied by Polybius, the historian, and Lælius, his lieutenant, he hastened to repair the disasters of the preceding campaign. Carthage was blockaded by sea and land. Works that in description seem almost incredible, were undertaken and accomplished on either side. With immense difficulty, and resisted by unremitted efforts of courage at every step, the Romans advanced to the work of destruction nothing could ultimately avert. When all was ready for the last assault, Æmilianus performed the religious ceremony with which the Romans always preceded the sacking of any important city. This was to invoke the tutelary gods of the place to abandon it as unworthy their protection. The ceremonies performed, the consul devoted the city to the infernal gods in these words—"O Pluto, and ye infernal Manes, let loose against the Carthaginian people fear, terror, and vengeance. Let the nations that have taken up arms against us, be overcome and destroyed. I devote and deliver up to you, Furies, all the enemies of my republick, in my own name, and in the name of the senate and people of Rome. As for our legions and auxiliary troops, guard them from death and the accidents of war." The troops then entered the city, forcing their way from house to house, slaughtering all they found. The Carthaginians

made a desperate resistance. Two bodies of men fought their way at every step, one on the roofs of the houses, the other in the streets below. The slaughter was dreadful. The air rung with shrieks; the ways were clogged with mangled bodies. Still greater was the confusion when the consul ordered fire to be set to the part of the city nearest the citadel, where Asdrubal still held out. Those who had escaped the sword perished in the flames. On the approach of the enemy, the greater number within the citadel came out and surrendered themselves. Asdrubal also basely abandoned his charge, and came privately to ask life of the consul, leaving his wife and children with the garrison. There were also within the fortress nine hundred Roman deserters, who hoping no pardon, held out to the last moment, when all else had retired. As the flames spread, they retreated from one part to another of the building till they reached the roof. There Asdrubal's wife appeared in her best apparel, as for a day of triumph, and uttering imprecations against her husband, who beheld her from below, stabbed her two children with a dagger, and cast herself and them into the flames, from the summit of the temple.

The consul delivered up the city to be plundered after the Roman manner: that is, the soldiers were allowed to appropriate to themselves all the furniture, utensils, and brass money they could find in private houses: but the gold and silver, the statues, pictures, &c. were reserved for the state. It is said, that among other valuables, several libraries were carefully preserved by the general. Many statues and pictures that had been plundered from Sicily were restored. Nothing could surpass the exultation at Rome on the news that Carthage had fallen. It was determined that every trace of the city should be removed; that all other cities which had given assistance should be dismantled, and the lands distributed to those who had taken part with Rome; that the inhabitants, men and women, should pay a tribute per head to the Romans annually, and the whole

country be henceforth governed as a province of Rome, by a Roman prætor. When this decree was executed; the city having been seventeen days consuming, Æmilianus returned to Rome, where he deposited an urn full of the ashes of Carthage in the temple of Jupiter Capitolinus, as an offering acceptable to the God. Thus closed the history and the fate of Carthage, one of the most renowned cities of antiquity, after it had subsisted nearly seven hundred years.

In this remarkable year the city of Corinth also fell; as we have stated in the history of the Achæan league, leaving Greece as well as Africa in the condition of a Roman province, and Rome at liberty to pursue her conquests elsewhere. B.C. 141. From the building of Rome, 607.

Passing over an interval of continued warfare in Spain, and others of the subjected countries, which, though subdued, were ever ready to take up arms, and involve themselves anew with their conquerors, only to suffer new defeats and humiliations; the next circumstance that importantly affected the republick was the sedition of the Gracchi, which took place something more than twenty years after the fall of Carthage; the first sedition that polluted the capital with blood, and the prelude to those civil wars which for so long a period after cost the republick more citizens than all her foreign conquests.

The family of Sempronius Gracchus was among the most distinguished of the plebeian families. He had been twice consul, and married the daughter of Scipio, the famous Cornelia, who is represented as the most admired woman of her time. By Cornelia he had three children, Tiberius and Caius Gracchus, and a daughter Sempronia. Tiberius, the elder, was considered the most accomplished youth in Rome, endowed alike in person and mind, and early distinguished for prudence and courage in the field. Returned from the campaigns, he devoted himself to the study of eloquence, and at thirty was considered the first orator at Rome.

In consequence of the senate's disannulling a treaty which had been made by their generals, among whom was Tiberius, with the Numantines, which they conceived to be disgraceful, though necessary to preserve the army, Tiberius conceived a deep resentment against the nobility, and having procured himself to be elected tribune of the people, commenced his purposes of revenge; instigated, as it is said, by his mother to the desire of distinguishing himself, as well as of gratifying his resentment. There existed an old law, called the Licinian law, by which no citizen was allowed to possess more than five hundred acres of land: but for two hundred and fifty years it had been disregarded; the nobility had unjustly possessed themselves of the lands, and cultivated them by slaves, to the great detriment of the state. This regulation Tiberius Gracchus proposed to revive in a new form, under the title of the Sempronian law; by which it was to be enacted that those who were in possession of more than five hundred acres, should sell the overplus to the public at the full value, to be payed out of the treasury; the lands thus purchased being distributed to the poorer citizens, to be cultivated by themselves or other freemen. Every child of a family might be allowed to hold two hundred and fifty acres, beside what was allotted to the father. With this law, advocated by the people, and resisted by the senate, Tiberius kept the city in perpetual tumult. At one time the consuls were forcibly deposed, the law was passed, and Tiberius and his brother Caius, with their relative, Claudius, being appointed triumviri, they proceeded to execute its decrees, and divide and distribute the lands. This was not likely to be effected without resistance. Various frays took place; in one of which Tiberius Gracchus was killed, with three hundred of his followers, and their bodies thrown into the Tiber: the senate pursuing the party of the Gracchi with implacable resentment.

Other seditious persons were soon found to carry on the attempts of Tiberius. For some time, they were

successfully opposed by the influence of *Æmilianus Scipio*, the conqueror of Carthage, sometimes called the second Africanus. But when it had been resolved to make this venerable hero dictator, to controul the popular tumult, he was found dead in his bed ; murdered, it is supposed, by the factious tribunes. *Caius Gracchus* remained some years abroad with the army after his brother's death. He appears to have possessed many eminent qualities, and was a distinguished orator. He gained the affections of the soldiery, and became the idol of the people, from his adherence to their cause in the matter of the *Sempronian law*. As soon, therefore, as he made his appearance in the city, he became the centre of the faction, and stood for the tribuneship in opposition to the senate. His mother, *Cornelia*, warned by the fate of her elder son, persuaded him to desist, but in vain : and against the utmost exertions of the whole senate and nobility of Rome, *Caius Gracchus* was twice elected tribune of the people. On attempting it a third time, he was disappointed. The conflict of parties became more decided. Troops had been gathered on both sides, and every thing seemed ready for civil war ; when the murder of a lictor, on some insult offered to a domestic of *Gracchus*, brought affairs to a crisis. The consul *Opimius* seized upon the capitol, and the rebel party took possession of mount *Aventine*, under command of *Fulvius Gracchus*, and of his friend and companion in sedition. Embassies were sent thence to propose for peace ; but the senate refused all terms except submission. The armies were advanced to the conflict, and for the first time Romans were engaged against Romans in regular battle within the walls of the city. Many persons of eminence lost their lives ; but the consul, finding the resistance more vigorous than he had expected, proclaimed an amnesty for all who would lay down their arms, and set a price on the heads of *Gracchus* and *Fulvius*, promising their weight in gold to any who should bring them. The populace on this de-



sorted their leaders, and returned silently to their houses. Fulvius concealed himself in a friend's house: but his hiding place was betrayed, and entered by armed men, who cut off his head in order to convey it to the consul. Gracchus, who from fear or unwillingness to embroil his hands in Roman blood, had not engaged in the battle; first took refuge in the temple of Diana, and afterwards fled to a sacred wood, where he required his slave to put an end to his life. The faithful slave destroyed himself with the same dagger with which he stabbed his master, and both expired immediately. It is related, that the pursuers coming up cut off the head, and poured melted lead into his skull to enhance the reward; which Opimius paid with eagerness, for joy at the sight of it. Whatever might be the motives of Caius Gracchus, his seditious schemes were the source of lasting evil to the corrupted commonwealth, by the disunion between the patrons and their clients of which it sowed the seeds. The people forsook their champion in his greatest need; but afterwards erected statues to the Gracchi, worshipped them as gods, and instituted festivals in honour of them. Three thousand of their party had been slain upon mount Aventine; the rest were pursued by the consul with relentless cruelty, and the Gracchian laws repealed. B.C. 116.

ROME, FROM THE DEATH OF THE GRACCHI TO THE PERPETUAL DICTATORSHIP OF SYLLA. B. C. 77.

The civil commotions of the republick being allayed by the death of the Gracchi and the entire abolition of their laws, Cæcilius Metellus and Aurelius Cotta were without disturbance raised to the consulate. At this time Caius Marius first appeared in publick. His origin was mean and the place of his birth unknown. He was a man of extraordinary size, of great bodily strength, courageous, enterprising, and of more than common understanding; brought up in rustic occupations, and of a fierce and rude aspect, his manners were those of a savage.

Entering the army as soon as he became of sufficient age, he was immediately distinguished by extraordinary feats of valour, and rose through the different degrees of rank, every stage being the reward of some distinguished action. He then obtained the tribuneship of the people, in which he showed equal intrepidity in the cause of the populace against the nobility, and was soon considered by them as the protector of their rights. He next stood for the prætorship, which by open bribery and corruption he with difficulty obtained.

In the year B. C. 107, war was determined on by the senate against Jugurtha, king of Numidia, in the affairs of which kingdom, and the quarrels of its princes, the Romans had for some time taken an active part. Success attended their arms as usual, and Jugurtha was compelled to obey the summons of the Roman senate to appear before them; but, by means of bribery, in the now corrupted state both of the army and the government, he contrived to preserve himself and retain his kingdom. It is told that on departing from Rome, he, looking back, exclaimed, "Thou mercenary city, thou wouldst sell thyself if thou couldst find a man rich enough to purchase thee."

Laws were now considered necessary to restrain the luxury and corruption of the people, and we find it at this time enacted, that the days of the kalends, markets, nones, and great games, any one might spend for his table thirty asses, about 1s. 11d.: but, on other days, no one might have more than three pounds of fresh meat and one of salt, at a meal; with as much of fruit and herbs as he pleased. Several persons of consular dignity were at the same time expelled the city for receiving bribes of Jugurtha, and the Numidian war was renewed. During a temporary reverse in this war, the Roman army was compelled to pass under the yoke; but this was soon retrieved and great advantages obtained in Africa by Metellus, with whom Marius acted as lieutenant. Of this path to distinction Marius failed not to take advan-

tage, in hope, by supplanting his general, to obtain the consulship. His heroic valour, his great love of discipline, a strange ascendant over the soldiers, a temperance amounting to the severest abstinence, great coolness in danger, and equal quickness in expedients after bad success, fitted him for the accomplishment of his ambitious purposes; deficient as he was in all the characters of honesty and moral greatness. Having left the army and arrived in Rome twelve days before the election, by the influence of the mob, insisting on the old law that one of the consuls should be a plebeian, he procured himself to be elected consul, and immediately assumed the most gross and insulting conduct towards the patricians, whence he became the idol of the people.

Having taken the command of the army in Africa, Marius was carrying on the war with success, when a new character, of no less name in Roman story, made his appearance in the field. Lucius Cornelius Sylla was a patrician, descended from one of the most illustrious families in Rome. He was of graceful and noble aspect, easy, affable and insinuating. In his early years, among the young patricians of his time, he gave himself up to pleasure, and was considered the most debauched and effeminate young man in the city. He was then poor, and was chiefly supplied with money by a courtesan, who at her death left him great wealth. From this time, sated with pleasure and tired of a private life, wealth seemed to awaken his ambition, and Sylla obtained the quæstorship at the same time as Marius the consulship. Marius was but little willing to take as his assistant in war a man whom he considered so effeminate and enervated by vice; it being the office of the quæstor to act in battle as first lieutenant-general and second in command. But on his arrival in Africa the character of Sylla appeared entirely changed; he was ready to undertake the most painful and laborious duties, and contented himself with the food of the common soldiers; by affecting to imitate Marius, he gained his confidence and

esteem; and as soon as the opportunity occurred, distinguished himself by extraordinary intrepidity in the field. It was through the policy and courage of Sylla that Jugurtha was at length betrayed by the princes of the country, and delivered into his hands. The applause bestowed on him by the army on the reception of the captive monarch, excited the jealousy of Marius; and gave birth to that rivalry and jealousy between them, which from that time increasing, ended in the destruction of the republic. The Numidian war terminated in the captivity of Jugurtha, the country became a province of Rome, and the king was reserved to grace the victor's triumph, B.C. 101.

Marius was appointed to the command of the armies in Gaul, where war was also raging; and successful every way in his ambitious schemes, for five successive years was continued in the consulship. The colleague given him the second year was Catullus, a man greatly esteemed by the republic. He was an orator, an historian, and a poet: and to him was chiefly attributed a great and important victory gained over the Cimbri, a savage people from Germany, who invaded Italy, and by their immense numbers and barbarous appearance, struck with panic the armies of Rome. Their king, Tentobocchus, is said to have been of such gigantic size, that when led in triumph, his head appeared above all the trophies carried in the procession.

For many years Rome was now disturbed by war with her slaves. Oppression and the corruption of the people, as well as the extent of victories abroad, had increased this part of the population to a dangerous amount: particularly in Sicily, where they had been sent to till the ground. On occasion of freedom being given to a large number of them, for the purpose of augmenting the armies, insurrection was excited among the rest; and assisted by those who had been freed, became the occasion of confusion and bloodshed for many years.

When at length, by the reduction of the Cimbri, and

the subjection of the slaves, Rome was again secure, the internal enemies she was fostering began to show themselves. Marius stood a sixth time for the consulship; and though opposed by the great Metellus, whose rank and name, his virtues and experience, made him the fittest person to govern the state, by bribes and servile condescensions to the populace, he got himself elected, with Valerius Flaccus, a weak and obscure man, for his colleague. Men of similar character were chosen to the tribuneship, and other inferior offices; and to increase the tumult, the old dispute about the division of lands was revived. The next step was to procure the banishment of Metellus, as head of the patrician party; which by the artifices and falsehood of Marius was accomplished, and this distinguished Roman withdrew to Rhodus or Smyrna, where he spent his days in the study of philosophy. Rebellion, sedition, and murder meantime filled the city. In this year it was said that many prodigies, ominous of evil, were observed, but it was not then known to how important a person the year gave birth. On the twelfth day of the month Quintilis, in the sixth year of Marius's consulship, Julius Cæsar was born; whence the fifth month of the Roman year was afterwards called Julius. During a temporary revival of the power of the patricians, Metellus was recalled, and Marius in disgust retired from Italy, and repaired to the court of Mithridates, where he endeavoured to provoke a war. Failing in this, he returned to Rome, only to be distracted with envy by the popularity which Sylla was gaining during the season of tranquillity, in which his own rude and warlike qualities could find no field of action.

In B.C. 86, a war broke out at the very gates of the city, which is termed by historians the social war, or the war of the allies. The grounds of this war were the demands made by the Italian allies, to be admitted to the whole privileges of the empire they had assisted to aggrandize, and to the rights of Roman citizens. This

being refused them, they had recourse to arms. At the commencement of the dispute, Drusus, a distinguished and excellent man, then tribune of the people, attempting to conciliate for the safety of all parties, was assassinated. Many advantages were won by the allies, and the Romans were several times defeated, and their consuls slain. During this war, the names of many great men first appear, particularly of Cato and of Cæsar. The latter being one year consul, passed a law, that all the nations of Italy whose alliance with Rome was indisputable, should enjoy the rights of Roman citizens: this was called the Julian law—but it failed to satisfy all the states, and the war was continued. Sylla also at this time much distinguished himself in the field, and was chosen consul. This brought to a crisis the envy of Marius. Worn out himself with disease and the advance of years, he could yet not endure to see Sylla assume the command of the army. In hope to supplant him, he connected himself with Sulpicius, a worthless and wicked man, a tribune of the people; who by violence rather than persuasion carried all before him in Rome. Insurrection followed. The son of one of the consuls was killed: Sylla was obliged to retire from Rome, and would have been slain also, but for the interference of Marius. The populace decreed that Marius should take the command of the army. The army, who were much attached to Sylla, resisted this decree, and put to death the messengers who brought it to the camp. Marius, in reprisal, put to the sword the friends of Sylla in the city, and burned their houses; on hearing which, Sylla, joined by the other consul, marched with his troops to Rome.

Marius and Sulpicius had little means of defence, and quickly fled for safety. Sulpicius was betrayed by one of his slaves, seized, and put to death. The slave received from Sylla the reward that had been offered for his apprehension, but was immediately thrown from the Tarpeian rock for having betrayed his master. Ma-

rius and all his adherents were proscribed, every friend and subject of the state being commanded by sound of trumpet to put them to death wherever they should be found. Cornelius Cinna was chosen for the successor of Sylla, having first taken an oath in the temple of Jupiter to renounce the faction of Marius, and support the interests of the senate. Cinna is represented as a man of no principles, of depraved manners, furious and inconsiderate in his conduct, and a violent partizan of the populace.

Meantime the flight and exile of the unhappy Marius were accompanied by circumstances the most trying and critical. As soon as he was out of Rome, those who accompanied him dispersed and left him. With young Marius, and Granius his son in law, he passed the night at his country house. Thence, while his son was absent in search of provisions, he was obliged to fly without him from the approach of a party of horse, and escaped to the shore, where a ship had been prepared to receive him. Having embarked, he directed the seamen to keep clear of the shore; but a storm arising, drove them into Circæum. Landed there, oppressed with hunger, exhausted with fatigue, and surrounded by enemies, Marius rambled about; endangered equally by meeting people or by meeting none, from the want to which he was reduced. Towards evening, wandering about the corn fields, he met some cow-herds, of whom he begged a morsel of bread, but they had none to give him. Knowing Marius, they advised him to be gone as quickly as possible, a party of horse being in the neighbourhood in pursuit of him. Faint with hunger, he reached a neighbouring wood, where he passed the night. In the morning, walking by the shore, they perceived a troop of horse making all speed towards them, and at the same time two vessels under sail near the shore. Hereon they threw themselves into the sea, and swam towards the ships. They were scarcely received on board, when the soldiers reached the strand, and from

thence commanded the mariners to send the proscribed victims on shore, or throw them overboard. The sailors for some time deliberated, but compassion prevailed, and they kept on their course. Granius was landed in the island. *Ænaria* and *Marius* in the other ship, entered the mouth of the *Liris*. The sailors persuaded him to take some rest on shore, till the wind should be more favourable; but while, in pursuance of their advice, he slept soundly in a field, the vessel sailed away; the master neither judging it honourable to deliver him to his enemies, nor safe to retain him on board. When *Marius* awaked, he found himself alone; no ship was at anchor, and no domestics remained with him. Summoning a courage equal to his desolate condition, he crossed the marshes, often wading up to his waist in mire and water, and reached the hut of an old man who looked after the fens. Of him *Marius* solicited help. The old man, struck with the venerable aspect of the exile, conducted him to a cave by the side of the river, and covered him with reeds. Scarcely had he lain down, when he heard the noise of soldiers surrounding the cottage, and demanding of the old man the surrender of his guest, on pain of the senate's displeasure, and the severest punishments. Fearing to be betrayed, *Marius* crept from his hiding-place, and plunged into the lake *Marcia*, up to his chin in water, covering his head with reeds. The soldiers, however, perceiving the waters troubled, after diligent search discovered him, and throwing a cord round his neck, dragged him from his miserable hiding place. Thence he was conducted naked to *Minturnæ*, to be executed there, pursuant to the decree of the senate, which had been published in all the cities of Italy.

Unhappily for Rome, the adventures of this extraordinary man were not yet ended. The magistrates of *Minturnæ* showed some reluctance to execute the sentence: and when at last it was determined to do so, none of the citizens were found willing to embrace their hands



in the blood of the distinguished Roman. A foreign soldier of the garrison was therefore appointed to the task: but on entering the dark room where Marius was lodged, with his sword drawn, the eyes of the warrior seemed to dart flames upon him, and he heard, or fancied he heard, a voice saying "Stop wretch, darest thou kill Caius Marius." Filled with terror, he dropped his sword, and ran into the street, exclaiming "I cannot kill Caius Marius!" The Minturneser readily caught the impression, and exclaimed with one voice, "Let him go where he pleases; let him find his fate elsewhere; we beg pardon of the gods for thrusting Marius distressed and naked out of our city." They conducted him to the shore, where he went on board a small vessel provided for him. When Marius afterwards returned to Rome at the head of an army, he caused this whole adventure to be represented in a large piece of painting, and hung it in the temple of Marcia.

The exile steered for Africa; but for want of water, was obliged to touch on the Sicilian coast. There the Roman Quæstor appointed to watch the coast and put to death the proscribed, killed sixteen of the retinue who went on shore for water, and Marius narrowly escaped seizure. Arrived in Africa at the port of Old Carthage, Sextilius, governor of the province, sent an officer to him, requesting him to seek a retreat elsewhere, that he might not be obliged to execute the decree of the senate. Marius, almost sinking under the pressure of his calamities, bade the officer tell his master he had seen the exiled Marius sitting alone amid the ruins of Carthage. Here after a short time, he was rejoined by his son, the younger Marius, and another of the proscribed: passing in a fishing boat to the small island of Cercina, they there passed the winter.

In the mean time, Sylla's consulship had expired; his colleague had been assassinated a few days before. Fearing the same fate, and called upon by Cinna, his successor, to give an account of his administration, he

thought proper to leave Italy, embarked his troops, and left Rome to the mercy of its new oppressor. The first consequence was a battle in the forum between the two consuls, Cinna and Octavius, and their adherents, in which much blood was shed. The next was the recall of Marius, to whom Cinna offered the title of proconsul: but the exile affected to refuse all distinction; and returning to Italy, accompanied by a body of troops raised in Africa, he assumed an air of humility, wore only an old gown, his hair and beard rough, and walked slowly, as if borne down by his misfortunes.

All the horrors of civil war now encompassed the city. Octavius, at the head of the patrician party, among whom we first hear of Pompey, afterwards termed the Great, had possession of Rome. Cinna and Marius so besieged it, that no provisions could enter, and to avoid a famine, the senate were compelled to capitulate. The gates were opened on condition that blood should not be shed. Cinna entered first, and marched directly to the forum, to obtain a formal repeal of the sentence that had proscribed Marius, without which the latter affected to be debarred from passing the gates. But while this was doing, the resentful general, impatient for blood, marched into the city, surrounded by guards, chosen from among his slaves, whom he called his *Bardæans*. His first order was that every one who saluted him in the streets, to whom he did not return the civility, should be instantly cut in pieces. These wretches thence proceeded to pillage and slaughter without discrimination. The consul Octavius was murdered in his curule chair. Children and the most venerable matrons were not spared. Till Cinna, alarmed for the consequences, and not knowing how otherwise to rid himself of this barbarous crew, caused them to be surprised and murdered in their sleep, Marius seems to have been insane with rage and cruelty.

In conjunction with Cinna he formed the resolution to murder every senator who had opposed the popular party; a sentence that was executed without mercy; and

yet unsated with slaughter or with power, the barbarous pair appointed themselves consuls for the year. Marius was then seventy years of age. But his reign of cruelty was short. News being brought to Rome, that Sylla was approaching with a victorious army, a frantic horror seems to have possessed his mind : his former banishment and sufferings haunted his imagination, disturbed his sleep, and so distracted his spirit that to drown sensation he gave into excessive drinking, a remedy scarcely ever known in those days, though since so common. This mode of life very soon brought him to the grave ; either by pleurisy, or, as some have asserted, by his own hand in a season of delirium. It is generally understood that he died after seven days' illness, on the thirteenth day of his seventh consulship. The year following, Cinna was killed in a mutiny of his own soldiers.

In the mean time, Rome was collecting all her powers to resist the approach of Sylla, whose purposes of vengeance were but too well known. Among other means, orders were given, and executed without distinction, to put to death all the friends of Sylla in the city. This barbarity only served to hasten his approach : many generals of the patrician party had already gone over to him, among whom were Crassus and young Pompey, then twenty three years of age. Papyrius Carbo and the younger Marius were consuls. A severe battle was fought by the contending parties, in which the consuls were defeated and fled, and Sylla marched triumphantly into the city.

After some further contentions with the Marian faction, over whom he entirely triumphed, Sylla began, as Marius had done before him, to perfect his works of vengeance. In the comitium of the people, he declared that he would not spare the life of a single person who had borne arms against him. In all publick places a list of the proscribed was affixed, containing the names of forty senators and sixteen hundred knights. The assassin who murdered one of these, though it were his master or his relative, received two talents ; while death was the certain penalty

for any one who sheltered or concealed them, though they might be their own children. New lists were daily added to the first, and the city flowed with blood. Among the foremost instruments of this atrocity was the infamous Catiline: among the few who had courage to express disgust at it, was the young Cato, afterwards called Cato of Utica, at this time only fourteen years of age. Sylla, having thus desolated the city, and silenced all opposition by the terrors of his cruelty, procured himself to be elected perpetual dictator, without limit of time or power: and thus virtually terminated the liberty of the commonwealth, B. C. 77, being 671 years after the building of Rome.

ROME, FROM THE PERPETUAL DICTATORSHIP OF SYLLA, B. C. 77, TO THE DEATH OF POMPEY, B. C. 43.

Notwithstanding the misery of her internal condition, the power of Rome still grew, and her armies still prevailed. Pompey in Africa and Cæsar in Asia were already advancing in their career of military glory. At the same time Cicero made his first orations in Rome; but, fearing the tyrant's jealousy, retired for a while to Athens, where he perfected his talents for oratory and his taste for philosophy.

And now Sylla, after having destroyed above a hundred thousand Roman citizens, taken the lives of ninety senators, murdered or proscribed two thousand six hundred knights, and buried multitudes of the allies in the ruins of their cities, resolved to lay down the power he had usurped, and restore to the republick its ancient liberty. It is difficult to trace to its source a resolution so uncommon. At no time was his power so unlimited, and so seemingly secure: by abdicating, his personal danger was rather increased than diminished; while the dissolute and miserable remainder of his existence equally forbids us to ascribe it to any contrition of spirit. However this be, Sylla's determination was firm; he mounted the rostrum, and in a short speech, represent-

ing the miserable distraction in which he had found the state, and the tranquillity to which he had restored it, resigned his office, divested himself of power, and in the capacity of a private citizen, declared himself ready to answer any accusations that might be brought against him. The remaining days of this extraordinary man were very few. He retired to his country house; his favourite companions were Roscius the comedian, Sorex the mimic, and Metrobius, who acted the women's parts upon the stage. With these he spent days and nights in drinking and revelry, and shortly brought a loathsome disease into his blood, which terminated his existence at about sixty years of age, being consumed, as it is said, by vermin. A more magnificent funeral was assigned him than had ever been seen in Rome. The corpse, placed on a rich bier, was carried on the shoulders of four senators, attended by the pontifices, vestals, the senate in a body, the curule magistrates, the whole body of Roman knights, and a numerous train of officers who had fought under him in Africa, Greece, Italy, and Asia. Hymns in praise of the deceased were sung by the whole procession, the body was burned upon the field of Mars, where since the time of the kings no funeral pile had been raised, and a magnificent monument erected there, with an inscription of his own composing, of which the purport was, that no friend had done him so much good, no enemy so much hurt, but he had repayed both with usury. Such is the boast of heathenism! B.C. 73.

No sooner was Sylla dead, than the ancient feuds were renewed between opposing parties in the state. Pompey, Catulus, Lepidus, Crassus, and the youthful Cæsar, now about twenty-two years of age, were variously engaged, in legislation, in civil broils, and foreign contests, of which the most important were with Mithridates of Pontus, and in Spain, both of which wars ended triumphantly for Rome in B.C. 69.

Pompey and Crassus were at this time consuls, and rivals for the publick favour. Pompey made his court

by advancing the power of the tribunes and people, by which he much endangered the commonwealth. Crassus bought favour by his profuse expenditure, maintaining a thousand tables, and distributing corn to the whole of the populace, being the richest man in Rome. Both probably were ambitious of the power that Sylla had resigned, and looked to raise themselves to the supreme command: but the liberties of the commonwealth had even more formidable enemies than these, in the ambitious Cæsar and the infamous Catiline; both aiming, though by different means, to subject their country to despotic power. The designs of Cæsar at present excited little uneasiness in Rome, except to Cicero, who seems to have early penetrated his designs. Being *Ædile* for the year, he occupied himself in winning the affections of the people by a magnificent expenditure, brilliant entertainments, and the accomplishment of many useful publick works: concealing, at the same time, his ambitious intrepidity under the appearance of luxury and effeminacy. Catiline was a very different character. Descended from a Patrician family, he had already rendered himself infamous by murders and debauchery. During the proscriptions of Sylla, he was the most merciless executioner of the tyrant's rage. In the various offices of the state he had held, he had been disgraced by rapaciousness and oppression. His fortune already wasted, and involved in debt, Catiline's only hope of aggrandizement was by conspiracy and the subversion of the state. His first effort was by secret conspiracy, in which many of the ruined and profligate, as well as the discontented of the city, were his accomplices. But their purposes were discovered and defeated by Cicero. Open rebellion was next devised. Large sums of money were borrowed, and levies made in the neighbouring states. But the vigilance of Cicero again defeated their projects. He gained information from women with whom the conspirators had connection, of their number and designs, and of their intention on a certain day to

set fire to the city in several parts, and during the consternation likely to be occasioned, to murder the chief senators, to raise the populace, and to fortify themselves in the capitol till the troops could arrive. Cicero assembled the senate, and in presence of Catiline disclosed the purposes of the conspirators. The senate by a publick decree, ordered the consuls to "take care the republick suffered no detriment," an ancient form by which they were invested with extraordinary powers. It was on this occasion that Cicero made the famous oration, still extant, the most admired specimen of Roman oratory. Catiline having tried in vain to defend himself against the eloquence of Cicero in the senate, fled hastily from Rome with three hundred of his followers. The conspirators being now in open arms, were declared enemies of their country, and many of their leaders were shortly in custody. Crassus was suspected of being concerned with them, and was tried and acquitted. Cæsar had nearly fallen a sacrifice to a similar suspicion, but was saved by Cicero, who for his conduct in this affair, was styled the "Father of his country," which he had thus saved from destruction. The principal conspirators were executed; and Catiline, resolving to give battle with the troops he had assembled, was defeated, and his body found on the field, upon a heap of slain, in the agonies of death.

Pompey was meantime engaged in conquering kingdoms and extending the Roman power in the East; and he seems to have conceived the now common ambition among the heroes of Rome, to make himself absolute ruler over her. But his ambition availed only to lower him in publick estimation. Cæsar was sent to command in Spain, whence he returned with increased glory, and a great accumulation of wealth. He aspired to the consulship; but, finding in Pompey and Crassus rivals too formidable to contend with, he proposed to them a Triumvirate, in which should be lodged all the power of senate and people; and the three thus self-elected

bound themselves by oath to support each other, and to allow nothing to be undertaken without the consent of all. Of all in Rome, Cato only seems to have foreseen the fatal consequences of this new usurpation: and the first triumvirate was fully established in Rome. B. C. 55.

The power of Cæsar became daily more predominant. He had married his daughter Julia to Pompey; he had gained over both knights and people to his interest; he had contrived to silence even the opposition of the inflexible Cato; and by the cabals of a worthless citizen, named Clodius, it was contrived to force the orator Cicero, so lately the rescuer of his country, into banishment. This distinguished Roman, in prosperity so great, showed himself in adversity weak and feeble. It is told of him during his exile at Dyrrachium, in Greece, that he grew melancholy, and wandered for ever on the shore with his eyes directed towards Italy. The Greeks who visited him, weary of his complaints, invented dreams and presages of his return to pacify him. After the second year he was recalled, and received at Rome with almost triumphal joy.

Cæsar, meantime, was in Gaul, subduing every barbarous nation within his reach, and twice passed over into Britain, which he subjected to the Roman arms. Pompey was filling the city with factions and massacres, by his attempts to raise himself to the dictatorship; in which he was only defeated by the constancy and spirit of Cato. Crassus, engaged in an unsuccessful expedition against the Parthians, was killed in battle; thus leaving the supreme power to be disputed, and ultimately decided, by the swords of Pompey and Cæsar. At present it remained in the hands of Pompey, who took advantage of the absence of his rival, to fill up the offices with his enemies. The next step was to recal some part of Cæsar's victorious troops, and to deprive himself of the government of Gaul. To these decrees Cæsar refused submission, but seems to have used every means for an amicable arrangement with Pompey. This being re-



fused, and no measures to be longer kept between them, the fatal decree was issued for a civil war, which commenced B. C. 44, and ended with the destruction of the commonwealth.

Every preparation was made in Rome for Cæsar's hostile approach. He meantime addressed his troops, represented to them his injuries, and exhorted them to stand by him. When he ceased speaking, the soldiers cried out, that they were ready to defend his right and avenge his injuries. On entering Italy, he is said to have travelled forward alone in a hired chariot to the banks of the Rubicon, a little river that separated Italy from Cisalpine Gaul, the province under his command. He there paused, and continued long in suspense, between the dazzling prospects of his ambition, and the fearful miseries he should bring upon his country. "If I do not cross the river," he said, "I am undone—if I do cross it, what calamities shall I bring on Rome." After a few moments more of irresolution, he exclaimed, "The die is cast," and plunging into the river, swam to the opposite bank, where he was rejoined by his troops, and marched forward, the open invader of his country.

The consternation in the city exceeded all bounds. Pompey found himself in no condition to maintain the proud position he had assumed, and was even reproached by the citizens of his party for bringing this danger upon the state. Without troops, and fearing if he armed the people they might declare against him, he determined to retire from Rome, with such of the senators and magistrates as would follow him: almost the whole of whom retired with him into Campania. Beseiged by the victorious enemy in Brundisium, Pompey was shortly compelled to escape with his few troops from Italy, and Cæsar marched to Rome. On the way, he visited Cicero at his country house, endeavouring to persuade him to return to Rome, which the orator refused. Arrived before its walls, under pretence of respecting an ancient custom, he quartered his troops in the suburbs, whither all the city followed to

see the conqueror, now ten years absent from Rome. Marc Antony and Cassius Longinus proposed that the senate should assemble without the walls, to receive from the general an account of his conduct. He affected considerable deference to their judgment and made an harangue in his justification, proposing also to send deputies to Pompey to treat of peace. No one sufficiently believed his sincerity to undertake this mission. Being refused the keys of the treasury, he broke it open, and possessed himself of the contents, with which he raised fresh troops, and passed into Spain, the favourite province of Pompey. At first he was severely tried by famine and other difficulties: but all succeeded to his utmost wishes; the whole of Spain was reduced, and Cæsar, returning to Rome, was created dictator. This rank he held but eleven days, during which he arranged every thing for his own purposes, and filled up all vacancies with his friends. Then appointed to the consulship, he prepared to seek Pompey in the East, where during the twelve-month that had elapsed since he fled from Italy, he had been able to collect a numerous army. Cicero had joined his camp, and he had with him the flower of the young nobility of Rome, and many of her veteran troops. He was himself a skilful and experienced general, and had besides five hundred ships of war, with numerous smaller vessels. Also there were with him two hundred senators, among whom was Cato; and among the youth, the famous Brutus. Numbers daily flocked to his camp, and the cause of Pompey was generally considered that of his country, while Cæsar's adherents were regarded as the abettors of tyranny and usurpation.

It was on this occasion Cæsar performed one of those capricious feats of courage said to have been common with him. Being impatient of the non-arrival of Marc Antony's troops, he disguised himself as a slave, and got secretly on board a fisherman's bark, which lay on the Anijs, resolved to pass over in it to Brundisium, though all the coasts were guarded by the enemy's fleet. The

vessel put down the river in the night, but on reaching the sea, a sudden gust arose, and the rowers found it impossible to put off. When he saw them about to relinquish the attempt, Cæsar declared himself to the mariners, and bade them fear nothing, but go boldly forward, for Cæsar and his fortunes were on board.

The first project of Cæsar, on being joined by his troops, was to surround the camp of Pompey, which he did so as to reduce it to the utmost extremity for want of forage. But the courage of Pompey's party for this time prevailed. They forced a passage through the enemy's lines, and Cæsar was defeated, and obliged to retire into Macedonia. Pompey pursued him, and after some delay, the forces mutually prepared for conflict. Pompey's officers were very confident in their strength and numbers, having an army of 45,000 foot and 7000 horsemen, with many dartmen and slingers; while Cæsar had no more than 22,000 foot and 1000 horse. Both generals addressed their troops on the field, each army carried the Roman eagles, and the battle of Pharsalia was fought, B.C. 43. Pompey's forces were entirely defeated. Seeing the flower of his army cut to pieces, he withdrew from the field, and retired slowly to his tents and remained there, like one bereaved of his senses. But hearing that Cæsar was attacking his entrenchments, he put off the garb of distinction, and in such disguise as might best favour concealment, took the road to Larissa. When he had gone a little way from the camp, he dismounted, and seeing no pursuers, walked leisurely, in mournful meditation on his fallen fortunes, with his small retinue to Larissa. Thence he pursued his route to the vale of Tempe in Thessaly, where he arrived late in the evening, fatigued and destitute. Coming from the valley to the sea-side, he passed the remainder of the night in a fisherman's hut. At day-break he dismissed his slaves, bidding them to go to Cæsar, and with his freedmen and a few companions, entered a little boat, whence he was received into a

large vessel, commanded by one he knew, and conveyed to Mytelene, whither, at the commencement of the war, he had sent his wife Cornelia, and his son Sextus. The feelings of Cornelia on seeing her husband thus spoiled and destitute, were strongly manifested. The Mytelians, moved to compassion by the interview they witnessed, offered them a refuge in their city; but Pompey was unwilling to compromise their safety, and took Cornelia and his son on board, steering towards Cilicia. At Attalia, in Pamphylia, he met six or eight ships of his own fleet, and sixty senators, with some bands of soldiers; and heard that Cato had succeeded in rallying a considerable body of troops, with whom he had passed into Africa. Pompey was thence persuaded to sail into Egypt, where he had every reason to expect kindness from young Ptolemy, whose father he had restored to his kingdom. Arriving on the coast, he sent a messenger before him to implore protection. The king, who was very young, sent no answer; but his chief counsellors, after some deliberation, fearing the resentment of Pompey if they dismissed him, and of Cæsar if they received him, treacherously determined to destroy the fugitive. For this purpose one Achilles, and some others who had served in the Roman legions, embarked in a small vessel, and came to Pompey's galley, while the Egyptian army were drawn up in battle array upon the shore. Affecting to compliment him, they invited him to step into their boat, as the water towards the shore was too shallow for his vessel to advance. Pompey felt much distrust at these appearances, but with calm resolution took leave of Cornelia and his companions, and stepped into the boat, accompanied only by one freedman and a slave. Those in the boat spoke not, neither showed him any civility; and Pompey employed himself in writing down what he intended to say to Ptolemy. Meantime Cornelia watched the boat as it approached the shore; and when it reached it, at the moment that the freedman gave his hand to Pompey to

help him from the boat, she beheld one of the ruffians stab him from behind ; the others immediately attacking him with their swords. Pompey, wanting all means of defence, gathered up his robe to conceal his face ; and without stirring, and without a groan, fell under their blows. The shriek of Cornelia was heard upon the shore : the mariners seeing their danger, made all sail, and conveyed her safely to Cyprus. The head of Pompey was cut off, to be embalmed for a present to Cæsar, and his body left naked on the shore. The freedman Philip stayed by it, till the multitude had satisfied their curiosity and dispersed ; when he wrapped it in his own garment, and gathered the rotten planks of a fishing boat to raise a funeral pile : an old Roman who had served under Pompey from his youth, came and helped to perform the funeral rites.

In the meantime Cæsar, pursuing Pompey by the way he fled, arrived at Alexandria just as the news was brought thither of his death. The head of his rival was presented to him wrapt in a veil, together with his seal : but Cæsar turned with disgust from the barbarous offering, burst into tears, and ordered the head to be solemnly interred in the suburbs, where he erected a temple to Nemesis, the goddess of revenge. To all the adherents of Pompey who fell into his power, he gave pardon and liberty, and received those who willingly came to him with favour and affection. The ashes of Pompey were some time after conveyed to Rome, and buried by Cornelia at his country house, in the neighbourhood of Alba.

ROME, FROM THE DEATH OF POMPEY, B.C. 43, TO THE DEATH OF CÆSAR,  
B.C. 39.

When the news of Pompey's death reached Rome, the senate and people contended who should heap the most honours on the head of the conqueror, the absolute master now of their lives and liberties. Cæsar was by consent of all orders of the republick proclaimed consul for five years, dictator for one year, and tribune of the

people for life. He was empowered to make peace and war with whom he would, and levy what forces he pleased; thus acquiring without violence, more absolute power than Sylla had attained by all his bloodshed and cruelty.

Cæsar was awhile detained in Egypt by the disputes between Ptolemy and Cleopatra, king and queen of that kingdom, which disputes he assumed a right to decide. Won, it is said, by the extraordinary beauty of Cleopatra, he took part with her against her brother; who refusing to obey his injunction, perished in a conflict called in history the Alexandrian war, together with most of those who had been concerned in Pompey's murder. Cleopatra was then established on the throne with her younger brother Ptolemy, only eleven years of age, by which she acquired the sole power, and Cæsar returned to Rome. There all who had taken part against him were received with clemency and favour. Cicero, particularly, who had been invariably his enemy, hearing that he had landed, went to meet him, and pay him due respect. Cæsar perceiving him at a distance, dismounted from his horse, and ran to meet him, tenderly embraced him, and entreated him to come to Rome. Cicero, however much charmed with his reception, thought it best to decline this, and remained in retirement, where he composed the works that have rendered his name so celebrated. Whatever dissension Cæsar found in the city was quickly appeased: the estates of those only who continued in arms were confiscated: among the rest the houses and lands of Pompey, whose children still continued to disturb the state; these were purchased by Marc Antony, Cæsar's general of the horse; a man hated by the people for his haughty and imperious conduct in command, and despised for his scandalous debaucheries.

Pompey's party was still strong in Africa, whither they had fled after the battle of Pharsalia, expecting to find their leader. When the news of his death was received by the troops, they declared themselves still

ready to die for the liberties of their country, and insisted on having Cato for their leader. The noble Cato, full of compassion for their unavailing patriotism and courage, ashamed to abandon them in a foreign country, took upon him the hopeless charge, though he had previously intended to return to Italy and submit to Cæsar. He remained therefore, but gave to Scipio, Pompey's father in law, the chief command of the forces. Cnæus and Sextus Pompey were also with him; and many distinguished Romans. Seven days they are said to have travelled through burning deserts, infested by lions and tigers, and serpents of monstrous size: arriving at last, to the number of ten thousand, at Utica; where they hoped the assistance of Juba, king of Mauritania.

Cæsar, determined to crush this only remaining opposition, passed into Sicily, and thence to Africa; where, before arriving at Utica, he met with many difficulties from want of provision, &c. Arrived at the place, he encamped before it, desiring to bring the enemy to a battle. Juba, who had come to the assistance of the besieged, was first attacked and defeated, and other successes followed. Juba had been slain; Scipio endeavouring in vain to save himself by flight, had died by his own hand: the sons of Pompey had escaped to Spain, and all Africa submitted except the city of Utica, where Cato commanded, and had formed a kind of senate, comprised of three hundred Romans. These he assembled in council, and bade them determine upon the future: if they were willing to resist the conqueror, he would be their chief; if to submit, he would consent to the necessity. After much dissension among them, the greater number of these senators declared they were unable to resist Cæsar; and one was chosen to wait upon the conqueror and make their submission. Cato, having first seen to the embarkation of those who still refused to yield, submitted to what was proposed, and himself composed the speech the messenger was to address to Cæsar: forbidding, however, that his own name should

be mentioned to the dictator, as he would not be indebted to him for a pardon which was the exercise of usurped authority. Towards evening Cato ordered the gates of the city to be set open, and recommended the inhabitants to throw themselves on the mercy of the conqueror. He then took the bath as usual, and afterwards sat down to supper with a few friends. Some philosophical questions were discussed at the table, in which Cato took an animated part, and let drop some words that indicated an intention to put an end to his life. When the company broke up, he took a walk with his friends, as was his custom after supper, gave the necessary orders to the guards, and then, after embracing his son, withdrew to his chamber. When alone, he lay down, taking in his hand Plato's dialogue on the immortality of the soul, which for some time he attentively perused. Then looking round for his sword, and perceiving it was not as usual by his side, with apparent unconcern he called his slave to enquire who had taken it away. He then continued reading, as if in no haste, and a little time after desired him to bring it. Being still disobeyed by his distressed attendants, he became more violent, and the noise brought his son and other friends to his bed. To them he declared that he had not yet determined on any thing; but he would be master of himself, and not be delivered unarmed into the hand of his enemies. On this they withdrew, and sent him his sword by a slave. Cato having drawn it and examined the point, said, "Now I am master of myself," again lay down to sleep. At midnight he called two of his freedmen, one of whom he ordered to repair to the port, and see if his friends had set sail; the other his physician, he desired to apply something to his hand, which he had hurt. This encouraged them to hope he had not resolved on death. After being informed that his friends were all embarked, he again lay down and slept till day-break. Then he again enquired if any thing had been heard of his friends upon the waters, as the night had been



stormy. Being informed that they had not returned, he ordered his freedman Butas again to leave him, as if he intended to sleep. He had no sooner closed the door, than the Roman took his sword, and ran it through his body, but did not immediately expire. In falling he overthrew a table on which he had been drawing geometrical figures; the noise brought his son and friends to the apartment, where they found him senseless, and bathed in blood. The physician endeavoured to sew up the wound: but Cato coming to himself, thrust him from him, rent open the wound afresh, and tore out his bowels. Cato thus expired, as it is stated by some in the forty-eighth, by others in the fifty-fifth year of his age. He was one of the most illustrious and blameless of Roman citizens. The greatest grief was manifested by the little band of patriots who surrounded him; and though Cæsar was already at the gates of Utica with all his forces, nothing could divert them from performing the funeral honours with the utmost pomp. When Cæsar heard of Cato's death, he is said to have exclaimed—"Cato, I envy thee thy death, since thou hast envied me the glory of saving thy life." Utica surrendered to the conqueror; Cato's son was pardoned, and afterwards perished at Philippi; his daughter was married to Marcus Brutus. Cæsar returned to Rome, to receive new honours, and enjoyed four separate triumphs, for his conquests over the Gauls, over Egypt, Pharnaces, and Juba. In the first were carried before his chariot the names of 300 nations and 800 cities, which he had reduced by the death of a million of enemies. In the second were carried representations of the city of Alexandria, the palace of the kings, the tower of Pharos, &c.; and among the prisoners, loaded with chains, was the young Arsinoë, sister of Cleopatra. The third triumph bore the spoils of the kingdom of Pontus, Bithynia and Galatia, and in the midst the famous words, *Veni, vidi, vici*, engraven in large characters on a table, indicative of the rapidity of that conquest. With the fourth triumph the Romans

had less cause to be satisfied. Besides the young prince Juba, who was afterwards released, it was graced by images of their departed heroes, Scipio Petrieus and Cato: the last of which brought tears from every patriotic Roman. The vessels of gold and silver carried in these triumphs are said to have been worth 112,000,000 of our money, beside 1822 crowns of gold, weighing 15,000 pounds, received in presents after his victories. Out of these treasures Cæsar gave large donations to every officer and private of his armies, and to every citizen portions of corn and oil. Splendid entertainments, rich feasts, plays, games and farces concluded the rejoicings.

Cæsar's next care was to reform the government, which he did by many wise and salutary laws. Some of these appear to us very arbitrary, but such were not at that period uncommon, viz., one which forbid any citizen between twenty and forty years of age to be absent from the capital more than three years together: and those which restrained extravagant living, restricting the use of litters, embroidered robes and jewels, to persons of the first rank; and limited the expense of feasts, so that officers were known to force their way into the houses of the rich, and take from their tables what was beyond the law's allowance. Among other things, the dictator undertook the reformation of the calendar, which he effected, in the manner in which we now have it, with some slight alteration made by Augustus Cæsar.

In the fourth year of his consulate, Cæsar found it necessary to go into Spain, where the sons of Pompey had raised considerable forces. A severe struggle was here maintained; in the battle of Inunda, the fortunes and even the life of Cæsar were in great peril, but he ultimately prevailed, and the two Pompeys perished. This served but to augment the conqueror's power, and on returning to Rome he was created dictator for life. The name of Imperator, or Emperor, was also given him, implying the greatest power and authority in the

commonwealth; this name, as well as that of Cæsar, passed to his successors; and may be considered as the commencement of the imperial state of Rome, though it was not settled till some years after.

Cæsar spared no effort to gain the affections of his people, and merit the power he had attained. Both friends and enemies shared his generosity and confidence; and contrary to the advice of his friends, he dismissed his guards, choosing to trust himself wholly to the people, and observing it was better to be assassinated, than to live in suspicious apprehension of it. Nothing, however, could save the usurper of despotic power from the resentment of the republicans. Offence was given or taken on several slight occasions, when Cæsar asserted the dignity of his station. On other occasions some persons, probably his enemies, saluted him with the title of king; and though Cæsar rejected it with eagerness, it served to irritate the people. A conspiracy began to form itself secretly against him. Caius Cassius seems to have been the first mover of it: and Marcus Brutus, the trusted friend of Cæsar, was persuaded to engage in it. To these were added about sixty others, some the ancient opponents of the dictator, but many of them his most honoured friends, the companions of all his wars. Their first endeavour was at once to incense the people against Cæsar by false reports, and to lull him into security by flattery. The next was to renew the obnoxious proposal of giving him the title of king; for which purpose the senate were appointed to meet on the ides of March: and that day was chosen by the conspirators for the execution of their purpose. Ancient histories abound with prodigies said to have been witnessed previous to this event. Among others an angur, named Spurina, fore-warned Cæsar to beware of the ides of March, on which day some ill awaited him. Cæsar was careless and confident; meeting the angur as he went that day to the senate, he said to him, "The ides of March are come, Spurina;"—"Yes," replied the angur, "but they are not yet gone." On the night preceding, his

wife Calpurnia was much troubled in her dreams, and intreated Cæsar not to go forth that day. The dictator seems to have given some attention to these ill omens; and even at one time to have had thoughts of ordering the senate not to assemble. The delay occasioned by his indecision alarmed the conspirators; and several other incidents occurred that seemed on the very point of betraying their momentous secret. While Brutus was hearing causes in the forum, with his accustomed coolness, though the dagger was in his bosom with which he designed to strike his friend, news was brought him that his wife Portia was dying. She was the daughter of Cato. It is related of her, that wishing to discover the secret which she perceived to agitate the bosom of her husband, she plunged a knife into her thigh in his presence, to show the constancy with which she could maintain the secrecy; on which he disclosed to her the conspiracy. But when the time of execution arrived, she became so agitated, as to swoon, which caused it to be supposed she was dying. Brutus, though greatly moved, would not forsake his post, and remained with the conspirators, waiting the coming of Cæsar. As he did not appear, one of them went to his house; and finding him detained by the apprehensions of his wife, affected to show him the ridicule that would attach to his disappointing the senate from such a cause. Cæsar on this departed from his house; but had not proceeded far, when one Artemidorus, a rhetorician, who knew the whole conspiracy, approached him, and in the manner of a petition thrust a paper into his hand, bidding him read it quickly. Cæsar made many attempts to look at it, but was continually prevented by the crowd of those who came up to speak to him, and entered the senate with it in his hand. When he entered the hall where the senators were assembled, they stood up to receive him; and the conspirators crowded about him, pretending to urge the suit of Metellus Cimber, who knelt before him, soliciting the recall of his brother from banishment. Cæsar refused their suit; whereupon Cimber

took hold of his robe, which was the signal agreed upon. Casca, who stood behind, struck him with his dagger in the neck. The conspirators then closed on him on every side. Fear and astonishment paralyzed those who might have defended him. Whichever way he turned, he met the blows of the conspirators; and so eager were they all to plunge their daggers deepest, it is said that they wounded each other in the scuffle. The dictator defended himself as he could, till he perceived Brutus with his dagger upheld. Then he struggled no more, but exclaiming, "Thou too, Brutus, my son," he wrapped his cloak about him, and died beneath their blows, at the feet, it is said, of Pompey's statue, which was sprinkled with his blood.

The fate of Cæsar was the common fate of a tyrant and an usurper; and such he truly was. But he was the greatest warrior Rome had ever boasted: he is said to have fought successfully fifty pitched battles, to have taken by assault above a thousand towns, and slain 1,192,000 men. He was a person of extraordinary powers of mind and body; was beloved by the people, adored by his friends, and even by his enemies admired and esteemed. His ambition was unbounded; of which both his country and himself became the victims.

ROME, FROM THE DEATH OF CÆSAR, B.C. 39, TO THE DEATH OF BRUTUS,  
B.C. 37.

As soon as Cæsar was no more, Brutus stepped forward to explain the conduct of the conspirators, and exhort the senate to approve the deed. But all, in the utmost consternation, fled the place: the city became a scene of uproar and confusion; the shops were closed; the friends of the dictator fastened themselves in their houses, not knowing what they had to fear; the conspirators paraded the streets with their bloody daggers in their hands; and many noble Romans drew their swords and joined them. As they marched along, preceded by a herald bearing the cap of liberty, they proclaimed that

they had killed the tyrant and the king of Rome, and exhorted the citizens to be free. Finding that the people, notwithstanding the eloquent harangues of Brutus, expressed nothing but sadness for the loss of a benefactor, who had loaded them with money and gifts, for which the Romans of this period had parted from the love of liberty that characterized their ancestors, the conspirators found it prudent to retire to the capitol, where they prepared to defend themselves. The consul Dolabella declared for Brutus; while Antony and Lepidus roused up the people to avenge the death of Cæsar. The senate were assembled to decide the important question, whether Cæsar had been a usurper or a lawful magistrate; whether his assassins deserved punishment or reward. Antony made a powerful harangue in favour of the departed, which greatly affected the assembly; they were divided among themselves; and finally, refusing to decide whether Cæsar was a usurper or not, they passed an act, confirming all that he had done, but proclaiming a general amnesty, by which those who had caused his death should not be prosecuted. This might have restored peace to the republick, but for the ambition of Antony and Lepidus, who desired to raise themselves to the supreme power, and for that purpose kept up the pretence of avenging Cæsar's death. Affecting, however, reconciliation, they induced the conspirators to return into the city. Antony proposed to have the will of Cæsar publicly read, and his funeral rites performed. Brutus unwisely consented to this. In his will, Cæsar had appointed Octavius, the grandson of his sister Julia, to be his principal heir, to take his name, and be adopted into his family. He left to the Roman people his gardens beyond the Tiber, and to every citizen a sum of money. This roused the feelings of the people, which were only appeased by the harangues of Brutus. The next source of excitement was the bringing forth of Cæsar's body for the funeral. On an elevated stage in the forum, upon a bed of ivory, richly adorned with cur-

tains of purple and gold, was laid the hero, his mangled garment suspended by his side. All Rome crowded to see the spectacle, and burst forth in cries for vengeance. Antony took advantage of their excitement to make the accustomed funeral oration; in which he omitted nothing that could rouse the popular feeling; and when roused to its utmost, artfully displayed the garment of Cæsar, with its countless wounds. The mob became furious, and the cry of "vengeance, vengeance," resounded from every side. The funeral pile was raised; and while the body of the hero was consuming, women of distinction cast into the fire the jewels and ornaments they had about them, his old soldiers the military rewards he had bestowed on them. The multitude snatched from the pile the burning brands, and ran with them to set fire to the houses of the conspirators. These had prepared themselves for defence, and privately left the city. Cæsar was ultimately worshipped as a god, on the spot where his body had been burned; and where Octavius erected a pillar of jasper twenty feet high, with this inscription, "To the Father of his country."

Such was the state of affairs in Rome, when news was brought that young Octavius was coming to take possession of his inheritance. He was the son of Caius Octavius, who had been prætor of Macedon, and Accia daughter to Julia, Cæsar's sister. Having lost his father in infancy, he was carefully educated by his mother, and gave very early manifestations of extraordinary intellect; on which account Cæsar became very partial to him, and having no children of his own, early formed the design of adopting him. At the time of his great uncle's death, Octavius was at Appollonia, waiting to attend him on an enterprize against the Parthians, for which Cæsar was preparing; and employed in studying eloquence under the famous Apollodorus. Together with the news that so deeply affected him, he received information that Antony and Lepidus were endeavouring to establish their own power under pretence of revenging Cæsar's death; that he had

better not appear in Rome, or even lay claim to his inheritance ; as there was no safety for him but in obscurity. Octavius, only eighteen years of age, despised these timorous counsels, and immediately embarked for Italy, where he presented himself under the name of Caius Julius Cæsar Octavianus. Most of the troops that had been assembled for the Parthian expedition, offered themselves to Octavius, and he soon become provided with arms and money, by seizing the tributes annually sent from the provinces to Rome. Thus he repaired to Naples, where he visited Cicero at his country house, to which he had retired from fear of Antony ; though he had taken no part in the conspiracy against Cæsar. A friendly agreement was soon made between them, that Octavius should defend the orator from all enemies, and he in return should employ his eloquence on behalf of the young adventurer. Thence Octavius proceeded to Rome, being joined on the way by all who had adhered to Cæsar. As he approached the city, magistrates and people came forth to meet him—Antony took no notice of his approach. It soon became apparent that the supreme power would be disputed between these two. Octavius procured the ratification of his adoption ; but Antony refused to deliver to him the property bequeathed. Policy induced them to conciliate for a time ; but only till they had gathered strength to contest in arms the intents of their ambition. Antony was still in arms against the conspirators ; and invaded Cisalpine Gaul for the purpose of displacing Decimus Brutus, who held the command. The senate ordered him to desist : and on his refusal, Cicero got him to be declared the enemy of his country, and Octavius armed against him. They were victorious : but when the senate thereon decreed a triumph to D. Brutus rather than to himself, Octavius took disgust and determined to be reconciled with Antony. This was easily effected. By his invitation Antony returned with his troops to Italy, joined by Lepidus, who had also been declared an enemy of his country. Octavius



led his successful troops at the same time to Rome; and the senate found themselves compelled to yield to his demands, and suffer the people to elect him Consul B. C. 88. This is considered by historians as the first year of the reign of Octavius, called afterwards Augustus; though for a time he was compelled to share his authority with Antony and Lepidus. While this was doing in Rome, Brutus and Cassius, with other of the republican party, were gaining popularity and raising forces in Greece. The dispersed party of Pompey readily assembled round them, and numerous troops flocked to their standard. Being then at the head of a powerful army, and master of all Greece, Illyricum and Thrace, Brutus resolved to pass into Asia, where he made fresh acquisitions, and the government of Syria was put into the hands of Cassius; Dolabella, who held it, having been defeated and destroyed himself.

Octavius' first measure on assuming the consulate, was to reverse the decrees against Lepidus and Antony, and to procure the condemnation of all who had been concerned in the death of Caesar. They were condemned accordingly to perpetual banishment, and their estates confiscated: but as they were at the head of powerful armies, measures had yet to be taken to execute the sentence. Decimus Brutus having fallen into their power, became the first victim; and to mature their schemes of vengeance, Octavius, Antony and Lepidus, met privately on a small island formed by the river Rhenus, their armies being encamped on the opposite shores. The conference lasted three days; in which the following arrangements were agreed upon: viz: That Octavius should resign the consulship, and under the name of a Triumvirate divide the supreme authority with the other two, for the term of five years. To secure their power, the proscription of all their enemies was agreed upon, and each consented to sacrifice to the resentment of the others his nearest relatives and friends. This murderous decree, with a list of the pro-

scribed, was forwarded to Rome, a large reward being offered either to freeman or slave, who should bring to the Triumvirs the head of a proscribed person. As soon as it reached the city, the slaughter began; all was consternation and dread; and some in their despair, resolving that all should perish with them, set fire to the city in several places.

During these alarms, the Triumvirs arrived, only to confirm and increase the misery. As soon as they had forced a publick ratification of their usurped authority, fresh lists were opened, till the number of the proscribed amounted to 310 senators and 2000 knights. While ample reward was given to those who betrayed or killed them, it was death to conceal any one of them; which gave occasion to many noble acts of devotion and self-sacrifice on the part of the wives, the children, and sometimes the slaves of the proscribed. Cicero was with his brother, at his country house, when news reached him that both were in the list of the proscribed. The brother, attempting to return to Rome secretly to bring away means of subsistence, was detected and murdered. Cicero at first effected his escape to the shore, and was safely embarked, with intent to join Brutus: but whether appalled by the difficulty, or hoping to find favour from Octavius whom he had ever supported, he changed his mind and returned to his house, where he lay down to rest: but his faithful servants, unwilling to see him thus sacrificed, between force and entreaty got him again into a litter, and were conveying him towards the sea, when they were overtaken by those who for reward had engaged to bring his head to Antony. Little time was lost in severing it, as well as his right hand, from the body. The trophies were conveyed to Antony, who barbarously exulted over these miserable remains of the greatest orator of Rome. Cicero died in the 64th year of his age. He had been much esteemed by his fellow-citizens, and had rendered much service to Rome by his eloquence and other mental endowments. But he seems

to have been destitute of personal courage, and that magnanimity which could risk any thing for the value of his country or his party; and was consequently little trusted by them, in affairs of importance.

The Triumvirs, having satisfied their revenge, began to think of raising money to carry on the war against Brutus and Cassius. For this purpose, they used means equally lawless and oppressive; seizing and exacting property wherever they could find it. Lepidus being appointed to maintain the power of the Triumvirate in Rome, aided by consuls and magistrates of their own appointment, Antony and Octavius set out from different parts of Italy, with their respective armies; having divided between them the fruits of their extortion, and purposing to meet in Macedon.

The two republican generals, masters by conquest of all the provinces from Macedon to the Euphrates, determined to return into Europe and meet the enemy. It was on this march that Brutus is said to have been visited by a spirit in his tent. It was his habit to sleep but very little; and being now much occupied with the cares of this eventful war, he was used to lie down for a short time only after supper, and pass the rest of the night in business or reading, till the third watch, when the centurions and tribunes waited upon him for orders. One night before he passed out of Asia, while thus alone, a general silence prevailing in the camp, he heard a noise about his tent, and the door suddenly opened. Brutus looking up beheld a strange and frightful figure approaching towards him—"What art thou," he said to it—"and upon what errand dost thou come?" The spirit answered, "Brutus, I am thy evil spirit—thou wilt see me again at Philippi." Brutus without betraying any fear replied "Well, I will see thee there"—upon which the spirit vanished. The general called his servants, but they had seen nothing; and the next day he communicated the circumstance to Cassius; who, holding the doctrines of the Epicureans, which deny the existence of spirits, persuaded

him it was a delusion of the imagination. The army of these brave republicans, consisting of 80,000 foot and 20,000 horse, passed over into Europe, where on arriving they offered solemn sacrifices for the success of their arms; and proceeded to meet the enemy on the plain of Philippi. Antony and Octavius were already there; and a general battle was to determine the fate of the Roman Empire. In the first engagement Brutus, attacking the troops of Octavius, who is said to have behaved with great cowardice, was completely successful; but on returning from the pursuit had the mortification to find that Cassius had been defeated by Antony's troops. With all possible expedition, he marched to his relief. Cassius, from the top of a hill whither he had retired, beheld the approach of the soldiers, and believed them to be the enemy's horse, in pursuit of him. Hastily he retired into a tent with Pindarus, a freedman, whom he had kept with him for the purpose. What passed there is unknown: but the head of Cassius was found severed from his body, and Pindarus was never after heard of. Great indeed was the distress of the victorious Brutus on this discovery. That his funeral might not dishearten the troops, he caused the body to be conveyed to the Isle of Thasus. Cassius had been one of the greatest commanders of his age: and while he lived, would never have yielded to the enslavers of his country. All he is charged with is a violent and covetous disposition: but his patriotism was firm and undeviating, and he never for private advantage swerved from his republican principles.

Brutus, left in command of both armies, endeavoured to avoid a second battle; but the impetuosity of his troops overpowered his judgment, and preparations were made for an engagement. On the evening previous to the battle, when all was ready, Brutus retired to his tent, and again beheld the spectre, in the same form as before; but it vanished in an instant without speaking. On the following day, the second battle of Philippi was fought: Brutus was awhile successful, defeating the enemy's left

wing, commanded by Octavius: but Antony meantime defeated his left, and the battle was finally lost, notwithstanding the bravery of the noble Brutus, who stood his ground till surrounded by the enemy and on the point of being taken. His principal friends had fallen around him: of the few that remained, one Lucilius Lucinus, observing a body of Thracian troops making towards Brutus, resolved to stop them and save his general. Waiting till they came up, he called out that he was Brutus, begging them to convey him to Antony. The soldiers, well-pleased with so great a prize, returned with him to the camp. Antony immediately knew Lucilius, who declared to him what he had done; and was embraced by him with a generous admiration that ever after attached Lucilius to his service.

Brutus meantime had escaped, and passed a little brook, encompassed with rocks, and shaded with thick trees. There, being over taken by the night, he remained with a few friends: one of whom he sent to the camp to find if it was in the hands of the enemy. While waiting his return, he seems to have entertained hopes of retrieving his affairs: but when the hours passed away, and his friend did not return, for he had been slain by the enemy, Brutus withdrew from the rest, and intreated Volumnius, his attendant, to draw his sword and take away his life. Volumnius answered him with tears, and all intreated him to fly. Brutus with a cheerful air, taking each of them by the hand, begged them to provide for their own safety: and finding he could not prevail with any to perform the last office he required of them, he commanded a slave to do it: when one Strato, an Epirote, exclaimed that "it should never be said Brutus, for want of a friend, had died by the hands of a slave;" then covered his eyes with his left arm, and with his right, presented his sword to Brutus, who threw himself upon it, and instantly expired. He was 43 years of age. B. C. 37. With Marcus Brutus fell the liberty of the Roman people. He was one

to whom even his enemies have imputed no fault. Patriotism, integrity and disinterestedness, mark every action of his publick life; and his private character was without a stain. In judging of his conduct in the death of Cæsar, the character of the times, of Roman and of heathen virtue must be considered: and however upon christian principles we must condemn the treacherous murder, it is certain that Brutus sacrificed in it his private interests and affections to what he considered justice and the publick good.

ROME, FROM THE DEATH OF BRUTUS, B.C. 37, TO THE FINAL SETTLEMENT OF THE EMPIRE UNDER AUGUSTUS, B.C. 22.

Nothing now remained for Rome, previous to the final establishment of despotic empire, but a short and severe struggle between the rival conquerors. Having taken cruel vengeance on all those of their enemies who came within their reach, Antony and Octavius separated; the latter to return to Italy, the former to pursue his conquests in Asia. In passing through Greece, Antony pleased himself with the adulation he received, and entered into the publick sports, and the disputes of the philosophers. Arrived in Asia, monarchs and princes assembled to do him honour, and their queens became rivals for his notice. The whole glory of the late victory had been his, as Octavius had either not been present or had fled the field. His ambitious and voluptuous disposition found ample gratification in these honours; and the vanquished people were robbed and oppressed to pay the expences of his extravagant banquets and luxurious fêtes. Among others, Cleopatra of Egypt was summoned before the conqueror to give an account of her conduct, her lieutenant in Cyprus having lent assistance to the republicans. Cleopatra made no haste to obey the many urgent letters she received, but prepared for her voyage with great pomp and deliberation; relying on the power of her charms to secure his favour. The beauty of this princess is represented to have been

very great; and she was yet more distinguished by her powers of conversation and the cultivation of her mind. She spoke many languages, had a fascinating voice, and brilliant wit. When much younger, she had captivated the heart of Cæsar, of the younger Pompey, and of Antony himself; and she had little reason to doubt her power of rekindling his affection. Accordingly the queen prepared for her journey, taking with her the rich jewels, plate and ornaments of the Egyptian kings.

Having crossed the sea to Pamphylia, and reached the river Cydnus, she embarked on board a small galley, to proceed by the river to Tarsus. In this famous procession, the Egyptian displayed the utmost splendour. The sails of her galley were of purple, the oars plated with silver, and every part of the vessel gilt. Herself in the character of Venus, with attendant nymphs and Cupids, sat on the deck under a canopy of gold: while the shores resounded with musick to which her oars kept time, and were scented with the perfumes burned upon the deck. All ranks of people abandoned their occupations at her approach, and thronged the shore: Antony, who was hearing causes in the forum, saw his tribunal abandoned, and himself left alone with his lictors. The purpose of Cleopatra succeeded to the utmost of her wishes. She attained an influence over the Triumvir, to which every interest was sacrificed; and nothing which her avarice or ambition demanded was refused, however repugnant to justice, religion and humanity. Feast succeeded to feast; the cares of empire were forgotten, and its revenues wasted in senseless extravagance. As an instance of which, it is mentioned that the queen wore in her ears two of the largest pearls that had been ever seen, of which the value of each was £52,500. One of these she caused to be dissolved in vinegar, and drank it, to show how little account she made of such a sum: and it was with difficulty the other pearl was saved from her ostentatious prodigality. When Cleopatra returned into Egypt, Antony, unable to bear the separa-

tion, followed her thither, and while engaged in almost childish pleasures, allowed his generals to reap the honours of the Parthian war. When compelled again to return to the army, Cleopatra followed him; and induced him to acts of oppression and injustice that rendered his name odious throughout the provinces.

In Rome, meantime, the flames of civil war had again been kindled. Octavius had met with many difficulties and dissensions on his return: but chiefly from Fulvia, the haughty wife of Antony, whose daughter Clodia Octavius had divorced; and otherwise so offended her, that she left the city, and formed a camp at Præneste, herself assuming the character of general, on the part of Antony, whose rights she supposed to be invaded. Both parties prepared for war, and hearing of Octavius' advances in power, Antony felt obliged to set sail for Italy. At Athens he met Fulvia, whom he blamed as the cause of this war, on receiving from her a dismal account of his affairs; and left her sick at Sicyon, where she died shortly after his departure.

When the Triumvirs met in Italy, they found it convenient to come to an agreement: and the Roman world was again partitioned amongst them: the West being assigned to Octavius, the East to Antony, and Africa to Lepidus: and the reconciliation was ratified by the marriage of Antony with the beautiful and virtuous Octavia, the sister of Octavius. Some troubles occasioned by the remaining son of Pompey, were also accommodated, and Antony returned into the East with Octavia.

Peace was of short duration. Octavius became again embroiled with Pompey, by whom he was much pressed and endangered; till a victory at sea relieved him from this enemy, whom he put to death. He next quarrelled with Lepidus; he being a man of no wisdom or courage, was soon overpowered and deposed: forsaken by his soldiers, he was banished, and ended his life in obscurity. A pretext was not long wanting to Octavius to rid him-



self likewise of Antony: whose licentious prodigality and indolence had estranged the affections of the people from him. By the influence of Cleopatra he had been persuaded to send back his amiable wife to Rome, and himself repaired once more to the court of Egypt. There by an absurd ostentation of his power and favour, he further provoked the Roman people; placing Cleopatra and her children on thrones of gold, and proclaiming them monarchs of the different provinces he had conquered. Octavius took the opportunity of laying charges against him before the senate; these were recriminated by Antony, and war was declared between them. In order to prepare for this, Antony repaired first to Samos, and thence to Athens, accompanied by Cleopatra. His obstinate resistance of all the advice of his friends to send her from him, proved the cause of his ruin. That time was lost in amusement which might have secured him an empire, for Octavius was yet unprepared; many friends were induced to abandon him by her oppressive and imperious conduct: and he was persuaded by her still further to offend the Romans by divorcing Octavia. It was not till the second year that the rival parties met in arms, at Actium, a small city at the mouth of the gulph of Acarnania, where the fleets of Antony lay, while his army was encamped on the shore. The engagement took place by sea; Antony and Octavianus commanded in person: and the battle was yet equal, when the sixty Egyptian galleys which Cleopatra had brought in aid of Antony suddenly sailed away: which Antony no sooner beheld, than he threw himself into a swift galley, and pursued the queen. On coming up with her vessel, he was taken on board, but without seeing her; and there placed himself at the stern, leaning his head upon his hands, as one confounded with shame and anger. The fleet of the Triumvir thus abandoned, fought bravely, but were overcome; and the land forces submitted, B.C. 26.

The remainder of Antony's course was as brief as it

was disgraceful. Still attached to the woman who had thus ruined him, and who was ready to betray him to his enemy for her own advantage, he accompanied Cleopatra into Egypt, where they in vain attempted to make terms with Octavius. He refused all treaty with Antony ; but secretly endeavoured to engage the queen to murder him. This Cleopatra would not do, but promised to betray both him and her kingdom into the victor's hand. The better to conceal her treachery, she caused her jewels and other valuable effects to be removed to a monument of extraordinary structure which she had built near the river Isis. Thither also she caused to be conveyed a quantity of aromatic woods, flax, &c. intimating that if Alexandria was taken, she intended there to make her funeral pile. Antony was long in being convinced of her perfidy. But several times engaging the enemy both by land and sea, in defence of the city, he on every occasion found himself abandoned by the Egyptians ; which he was but too well informed was by order of the faithless queen. Still infatuated with his passion, he sought an interview with her ; but she had retired to the monument, and had it given out by her attendants that she had destroyed herself. This Antony too readily believed ; and determined to follow her to death, as he had done to disgrace and ruin. For this purpose he shut himself into his apartment with his slave Eros, from whom he long held a promise to kill him when circumstances should require it. Taking off his armour, he reminded Eros that the time was come, and put his sword into his hand. The faithful slave thrust the sword into his own body, and fell dead at his master's feet. Antony immediately fell upon his sword, and gave himself a wound, of which he did not immediately die, but was found by his friends weltering in blood. When the noise of the event reached the ears of Cleopatra in her tower, she intreated that the hero might be brought to her. Antony, when he heard that she was still alive, suffered his wound to be dressed, and himself to be con-

veyed to the monument. Cleopatra would not suffer the door to be opened, but caused him to be fastened by ropes, with which, assisted by her two women, she raised him to the lofty window of her fortress. She there received the dying Roman in her arms, and layed him on a bed, with every demonstration of excessive grief. Antony spoke a few words expressive of his satisfaction thus to die in her arms, advised her to submit to Octavius, and expired.

Meantime, Octavius had become master of Alexandria, and sent a messenger to Cleopatra to ask if she had any request to make. The only favour she demanded was leave to bury Antony; which was readily granted, and the funeral obsequies were performed, and the body embalmed with the utmost cost and splendour. This done, being informed that Octavius intended to visit her, the Egyptian seems to have conceived the hope of making the same impression upon him as upon the unfortunate Antony. But time and sickness had diminished her charms; and the character of Octavius was unlike to that of his rival: he beheld her with indifference; only promising that she should suffer no injury, and anxious to reconcile her to life. Cleopatra, foiled in this attempt, and fearing she was kept to grace the conqueror's triumph, determined not to live. The utmost skill was required to elude the vigilance of Epaphroditus, who had been left to watch her closely. For this purpose she made an entertainment for her friends, and affected peculiar gaiety. In the midst of this mirth she gave a letter to Epaphroditus, bidding him deliver it to Augustus himself, as it was of the utmost importance. When he was gone, she withdrew to her chamber with Nairas and Charmon, her waiting-women. Having dressed herself in royal robes, she lay down upon her bed, asking for a basket of figs, which a faithful servant had brought her under the disguise of a peasant. Among the figs was concealed an asp, a serpent peculiar to Egypt and Lybia, of a very venomous kind, whose bite occasioned lethargy

and ultimate death. Octavius having heard of her determination not to subject herself to the indignity he intended her, immediately dispatched messengers to prevent, if possible, her self-destruction; but, before they arrived, she had accomplished her dreadful purpose, and they found her dead, with Iras, one of her faithful attendants, who would not survive her mistress, and another, Charmion, who had taken poison, and who, in the act of dying, was placing the crown on Cleopatra's head.

Octavius ordered her a magnificent funeral, and complied with her request, that her body should be deposited in the same tomb with Antony. Iras and Charmion were also interred with great funereal pomp, to commemorate their fidelity and attachment to their mistress. Cleopatra died at the early age of thirty-eight years, having reigned in Egypt twenty-two. With her ended the kingdom, as it now became a Roman province.

Octavius, on his return to Rome, celebrated his splendid victories by a triumph of three days, and with extraordinary magnificence; but the death of Cleopatra deprived it of one of its most imposing objects. After this, peace being restored to the Roman world, the temple of Janus was shut, after it had been open upwards of two hundred years.

A. U. C. 725. Octavius Cæsar was now without a rival, and he determined to exercise his uncontrolled authority, with a mixture of clemency, generosity, and policy. His first object was to assure himself of Antony's adherents. With this view, and to allay their fears of being, at a future time, called to an account for their attachment to him, he destroyed all his letters and papers. To the magistrates and senators he gave sumptuous entertainments; to the plebeians he exhibited shows. Without relinquishing any part of the authority with which he was invested, he removed the abuses and corruptions in the state, and at the same time rendered it more happy than when it enjoyed all its popular privileges. Octavius had now thoughts of retiring to private life.

He considered that Sylla, who had relinquished his usurped authority, died a natural death, while Julius Cæsar, who maintained his, died by the hand of violence; but his regard to the common weal induced him to continue his power, fearing that the Empire would become disunited by various conflicting-interests, should his own master-hand cease to hold the reins. From this time, he prosecuted his designs for the benefit of his country with the utmost care and diligence.

Octavius now took the name of Augustus. He was a great promoter of learning and learned men, and during his reign lived more celebrated poets, historians, orators, and philosophers, than ever graced a similar portion of time. Hence the term "Augustan age." He had a remarkable facility in penetrating into the characters of men and adapting them to his own objects, with great equanimity of temper, so as not to allow himself to be moved by the aspersions of his enemies. He totally disregarded all libels on him or his government, perceiving, that as long as the people retained their freedom of speech, they would be less sensible of the loss of political liberty. However wise this may have been in the time of Augustus, it would not be so at the present day, when the means of propagating false statements, injurious to private character or the well-being of the state, is so much extended by the invention of printing.

At this time Augustus took on himself, by the advice of his friend Mæcenæ, the title of Imperator or Emperor, and his first act was to increase the number of senators from nine hundred, at which it was during the time of his uncle Julius, to one thousand. The following year he ordered a census to be taken, from which it appeared that the population of the city of Rome alone amounted to upwards of four millions, being thrice the number contained by London, including the suburbs, at the present day. Great as this population was, it will be readily believed, when it is understood that the city included a circumference of fifty miles. He now adopted a

master-piece of policy, by which his power was ultimately more strengthened and consolidated. He publicly resigned his authority into the hands of the senate. Among the senators many thought him sincere, and admired his magnanimity; others suspected his design; but, all concurring that the safety of the state was less likely to be endangered in his hands than in any other, solicited him to retain the sovereign authority, to which he, with seeming reluctance, at last consented. That his person might be more secure, they also decreed that the pay of his guards should be double that of any other soldiers. At this time, also, it was proposed in the senate, that there should be an addition to his name, indicative either of power or dignity, and it was a question whether it should be Romulus or Augustus. Octavius himself preferred the former; but, as the Romans had a peculiar distaste to the idea of a king, which that name implied, he feared to excite dissatisfaction, and submitted his own inclination to that of the senate, and the name **AUGUSTUS** was adopted, as mentioned above. This, indeed, may be considered to mark a higher degree of dignity than the former, as it is derived from *Augusta*, a name given to the sacred temples in which the Augurs delivered their predictions: hence, somewhat of divine honours is implied in the term.

Thus Augustus Cæsar became the supreme and absolute governor of the Roman Empire, neither, alone, by inheritance, nor by usurpation, nor by conquest, nor by election, but by a combination of all these circumstances. This great change of government took place in the seven hundred and twenty-seventh year of the building of the city, in the year of the world 3978, seventeen years from the death of Julius Cæsar, and twenty-five years before the birth of Christ. The Roman Empire was now at its utmost extent, comprehending nearly the whole of Europe, including a great part of the British islands. In Asia—all the provinces known by the name of Asia Minor, Armenia, Syria, Judæa, with part of Mesopota-

**ma and Media.** In Africa—Egypt, Numidia, Mauritania, and Lybia, besides the islands in the Mediterranean, and parts of other provinces, extending nearly four thousand miles in length and two thousand in breadth. The revenue of the whole empire, as paid into the treasury, was at this time about forty millions of our money, somewhat under the revenue of the British Empire. This furnishes us with a striking instance of the difference in the relative value of money, when we see that the affairs of that immense empire could be conducted for a smaller amount than is now necessary for the demands of our own government.

The Romans had now attained to the highest state of what the world calls grandeur, and though there have been many instances during the time of the Republic, of greater magnanimity of mind, more devotedness to the love of country—yet, at no time had they arrived at such a pitch of refinement, at no time so advanced in polite literature, so celebrated in all the arts and sciences, so happy at home, or so respected by other nations. This is to be attributed to the wise and prudent government of Augustus following his splendid victories, which were, certainly, in many instances, stained with cruelty; but his mild and paternal government caused this to be forgotten; so that it has been aptly said, that it would have been well for the world if he had never been born, or if he had never died.

It could hardly be expected that an empire so extensive should long remain altogether quiet. Insurrections broke out in many of the provinces, which scarcely need to be noticed; but one which arose in Spain was remarkable for the determined and ferocious courage which inspired the insurgents, and therefore calls for a particular notice. The Cantabrians and Asturians rose in rebellion, and greatly annoyed the Romans. Augustus marched against them in person, and defeated them. They retired to one of their loftiest mountains, and having fortified and rendered it inaccessible even to Roman troops, and taken with them their wives and

children, and all their moveable effects, set the Emperor at defiance.

Augustus, finding their position so strong, declined attacking them, but directed forts to be built at every avenue through which there was access to the mountain, intending to starve them to a surrender. Such was the straitness of the siege, that they were reduced to greater want, and practised more abhorrent cruelties, than those recorded during a siege in holy writ. Mothers, emulating the devotedness of the men, and their hatred to the Romans, slew their own children to satisfy the claims of hunger: the young men slaying the old, and sustaining themselves on their flesh, to enable them to hold out against their enemies. It cannot be known how long they would have persisted in their barbarous course, had not dissensions broken out between the two nations, which led the Asturians, to the number of ten thousand men, with their wives and children, to descend the mountain, and implore the clemency of the Romans; but Tiberius, the future Emperor, who commanded at the post where they presented themselves, refused to receive them; on which the women destroyed themselves by eating of a poisonous herb, and the soldiers by falling on their swords. The Cantabrians, amounting to twenty-three thousand men, then surrendered themselves. Augustus allowed some to enter his own army, and the rest he dispersed. Many other insurrections were suppressed by him in Spain. During this expedition Augustus built Saragossa and other cities, formed roads, built bridges, and made many other improvements for the benefit of the country and the subjection of his enemies, after which he returned to Rome, and again shut the temple of Janus.

During the following year, 22 years before the birth of Christ, Italy was visited by one of the most desolating plagues that has ever afflicted mankind. So greatly was the country depopulated, that the lands were, in a great measure, left without cultivation. At this time



the Senate urged Augustus to assume the Dictatorship, which he refused to do, making, however, such arrangements, and so distributing power among others, as greatly to mitigate the evil. The same year also the Ethiopians, under their queen Candace, revolted. This insurrection was suppressed by Petronius, one of his lieutenants, who commanded in Egypt, and who obliged Candace to submit.

About this time, Augustus visited his Eastern provinces, leaving Agrippa, who had married his daughter Julia, to govern the city during his absence. Ignacius Rufus and Senucius fomented plots against him, and, joining with them, other conspirators, intended to assassinate him on his return; but the plot was discovered, and the senate ordered them to be put to death. After an absence of two years, Augustus returned to Rome through Greece. At Athens he was met by the poet Virgil, who had retired thither to finish his *Æneid*. He joined the Emperor, intending to accompany him to Rome: but, being seized with a disorder, which was aggravated by the excessive heat of the weather, he died at Brundisium, a few days after he landed there, in the fifty-second year of his age, and nineteen years before the birth of Christ. Horace died about fourteen years after, the same year as Mæcenæ, the intimate friend of Augustus, and the celebrated patron of literature and learned men.

From the time of the return of Augustus from his Eastern expedition to the period at which it is proposed to close this history, little occurred worthy of notice. Several insurrections broke out in the distant provinces, of the empire, which were, however, speedily quelled by Tiberius and the Emperor's other lieutenants. The details would be totally uninteresting to our readers. During this time, however, a fire broke out in Rome, which destroyed a vast number of buildings. Upon this, Augustus appointed officers, called *Curatores vicorum*, and six hundred slaves, under their orders, whose peculiar

business it was to extinguish the flames, whenever a fire occurred. Many other appointments were made during this interval of peace, by the wisdom and authority of Augustus, for the better regulation of the city, which gained for him the applause and admiration of the citizens.

Another object of Augustus was, to unite in his own person all the dignity of the different offices in the state, and the names of those offices. Thus was he Emperor, to maintain his power over the army: he was created Tribune to govern the people; and styled Prince of the Senate to controul that body. In all these offices he fully discharged the public trust reposed in him; and, it must be admitted, for the general benefit of the people. We scarcely know which to admire most, his policy or his generosity, in the case of Cinna, who was once his open enemy, and afterwards conspired against his life: he not only forgave him, but raised him to the consulship, saying—"let the only contention in future be, whether my confidence or your fidelity shall be victorious." In his will he appointed Tiberius his successor, and left other papers containing maxims of government: one of these showed at once his wisdom, prudence, and right policy; it was—"that his successors should not desire to enlarge the empire, which was already too large to be preserved without difficulty."

Although Augustus was admired at home, and revered abroad—although he had arrived at the highest pinnacle of human greatness, not less by his splendid victories than by his clemency and his paternal government—yet was he unhappy in his domestic relations. His own life will not bear the strictness of scrutiny, and he was compelled to banish from Rome his daughter Livia, and afterwards her daughter, for their scandalous behaviour. Besides these, other cases of individual delinquency occurred, which do not immediately belong to this history. The Temple of Janus was again shut, and CHRIST THE SAVIOUR was born into the world.

## SERIES OF FAMILIAR CONVERSATIONS ON THE ANIMAL KINGDOM.

---

### CONVERSATION XXX.

---

CLASS, Vertebrata—SUB-CLASS, Mammalia.

#### *The Bimana.*

**HENRY.**—I suppose Man is considered to form a distinct order of the class, in which he is included.

**MR. B.**—Yes ; and that not only on account of his superior mental constitution, but also on account of the organic peculiarities, which physically distinguish him from every other animal. The most obvious of these, his possessing two hands, intended, not to sustain his bodily weight, but to obey the dictates of his mind, has supplied his ordinal appellation, *Bimana*. The size of foot, expansion of the heel, and inflexibility of the toes, which render his lower extremities less suited than the hinder hands of the *Quadrumana*, for purposes of climbing and grasping, are evidently adapted to support the body in an erect posture.

**ANNA.**—Natural history then gives no countenance to the idea that the progenitors of mankind were monkeys, walking on all fours, or kangaroos, long vainly attempting to throw their whole weight on the hinder legs.

**MR. B.**—You will very seldom find that facts are in accordance with speculations so improbable. In the present instance, philosophy agrees with common sense to refute this irrational theory, by proving that the use of a horizontal posture, would so obstruct the faculties and weaken the frame of man, as speedily to cause the extinction of his species.

**ANNA.**—In this case, the grand characteristics of

man to a physiological eye, are, his being a biped and bimanous animal.

**MR. B.**—Those features are certainly prominent in his distinctive picture ; but, you know, a philosophical definition gives the unlearned very little information respecting the thing defined. Many other anatomical niceties are peculiar to the Bimana, but their consideration would be of little interest to unprofessional students.

**HENRY.**—The most popular trait of humanity is that expressive countenance, which, when moulded by beauty, fascinates the sight, and, when inspired by feeling, speaks to the soul. Surely, philosophers must have regarded Physiognomy, as an important indication of man's superiority over the lower creation.

**MR. B.**—Undoubtedly. Some have gone so far as to affirm, that intellectual pre-eminence is far more evinced by the features of the countenance than by the conformation of the brain. In other animals, the chief organs of the face are either instruments for obtaining and preparing their food,—the most important and interesting occupation of "the brutes that perish"—or weapons of attack and defence, necessary for the protection of creatures, not armed by the powers of mind, nor covered with the shield of immortality. But, in "the human face divine, the jaws and teeth are considerably diminished in size, and hidden from view, the mouth is very small, and incapable of being used directly and unassistedly in taking food," while the chin, that emblem of stability—the lips, so useful in vocal action—the eyebrows, which speak of mental firmness, and the fine expanded fore-head, a store-house of intellectual ideas—are all fully developed, and made susceptible of impressions to an extent found in no other animal. Then the eye, "in itself a soul," while, as the organ of vision, imprinting on the sensorium an accurate and beautiful image of material objects, as the interpreter of mind, gives us the most vivid picture of those which are immaterial.

HENRY.—As there is no doubt that many of the faculties, which form the glory of our race, are expressed on the countenance, do you not think it probable, that the degree and proportion of these faculties, by which one man is distinguished from another, should be indicated on the same dial?

MR. B.—Such has ever been the popular opinion; and though philosophy has given us many good reasons for not trusting to appearances, all will continue to judge the mind by the countenance, at least till some more certain criterion be discovered. As sciences, however, Pathognomy and Physiognomy, the former representing the effect of passion on the countenance, the latter considering it in a quiescent state, have of late fallen into disrepute.

ANNA.—People have been so much taken up with the head, as to bestow little attention on the face. But, do you really think that any physical configuration or peculiarity can account for the superior capabilities of human intelligence?

MR. B.—To answer that question, my dear Anna, would lead us into the mysterious labyrinth, which separates matter from mind, and which, as it cannot be explored without metaphysical disquisitions, I am most anxious to avoid. Besides, the point is still *in limine*. It is only recently that man has begun to seek within himself a cause for his own operations. Taking into account the slow progress of real knowledge, it cannot be expected that he should immediately find the object of his search; and the period of his so doing, will doubtless be retarded by the influence of those crude and unphilosophical hypotheses, which have hitherto usurped the name of Phrenological systems. Waiving, then, all such abstruse enquiries, I would merely say, in the words of Mr. Abernethy, that “if we are told, that in consequence of certain conformations of the brain, we have propensities productive of good or evil, according to the degree or direction in which they are exerted, it is but

attempting to account for facts, of which we are all conscious." Do not mistake Craniology for Materialism, since it allows the mind an independent existence, and a power of modifying the body. Do not think of it as Fatalism, for it acknowledges, that "of whatever materials Nature may have made us, she has at least given us great powers of forming and fashioning ourselves." Rather consider that "organism, when limited to a sort of *modus operandi*, by the Creator, on the immaterial intellect, may eventually be shown to have some general operation and influence in accounting for those differences, obvious to all, between man and man."

HENRY.—Without at present discussing the efficient causes of intellectual disparity, you will, I hope, give us a little information respecting the *varieties* of our species, a subject which I have ever thought at once interesting and difficult.

MR. B.—The limits of one evening's conversation will preclude us from noticing the numerous theories, which have been framed, to account for the varieties you mention. You need not, however, regret this restriction, for it does not appear that the conflicting opinions of speculators have yet irradiated this point with the light of truth. When "natural history shall have its Newton," perhaps some easy solution will be given of the mysterious fact, that, from the earliest records of history and tradition, the human race, acknowledged to spring from the same stock, has been separated into *three* distinct branches, whose respective differences have neither increased nor diminished in the lapse of time.

ANNA.—But is it not probable that the three sons of Noah, by whom "the whole earth was overspread," left the impress of their own characters on their posterity, in letters so strongly marked, as to withstand "the all-effacing power of age?"

MR. B.—When you have heard what nations are comprised in each variety, you will perceive the fallacy of that plausible idea. As we began our Zoological

conversations with the lowest grade of creation ; we may as well consider the diversities of the human species in like order. The three varieties to which I referred are the *Ethiopian*, the *Mongolian*, and the *Caucasian*. "Black complexion, woolly hair, depressed cranium, and flattish nose, are the characteristics of the Ethiopian or Hottentot." Though its much injured members have ever remained in a state of barbarism, this may in a great measure be ascribed to the treatment they have received from the more favoured class. Perhaps the same enlightened liberality, which is now breaking the ancient fetters of their slavery, will ere long emancipate their minds from the more degrading thralldom of ignorance and superstition.

The Mongolian variety, recognized by "prominent cheek bones, flat visage, narrow and oblique eyes, hair straight and black, scanty beard and olive complexion," seems to have originated in the mountains of Altai. China, Japan, Corea, and the unknown regions to the North and East of Tartary ; all more or less addicted to the religion of Fo, have been populated by this race. Under Attila, Zinghis Khan, and Timur, some of its wandering hordes manifested the resistless power of undisciplined valour, when inspired with the enthusiasm of conquest. But civilization has long been stationary among them. A certain set of ideas and practices has been, and still is, transmitted from generation to generation, without addition and without improvement. The result is insignificance.

A striking contrast is furnished by the progressive improvement of the Caucasian variety, whose chief physical distinction is the oval-shaped head and the varied shades of hair and complexion. All the nations which have afforded materials for history, by exercising dominion over men and kingdoms, or over arts and sciences, are comprehended in this privileged class. From the mountains of Caucasus, in the neighbourhood of which its most perfect specimens are still found among the

Georgians and Circassians, it branched forth in three grand divisions, which seem to have but little parentage in common with each other. The Scythians, or Tartars, the Parthians, the Finlanders, and the Hungarians, form one of these tribes, characterised by a similarity of language, and by the restless activity, which prompts most of them to a wandering and predatory life.

The Syriac branch, directing its course to the south, was subdivided into the Assyrians, with their famous sages, the Chaldees, the adventurous Phoenicians, the learned Egyptians, the Jews, whose history is linked with that of every other nation, the Arabs, who once subdued a third part of the globe, and their colonists, the Abyssinians. Similarity of language is perceptible among all these tribes, and a yet closer analogy may be traced in the contemplative indolence, deep research, and mystic speculation, which, while rendering them the inventors of most of the arts and sciences, and the parents of all rational systems of religion, have disqualified them from prosecuting their own discoveries, and from competing with their more practical brethren.

A third ramification from the mountains of Caucasus, has, according to M. Cuvier, overspread a great part of Europe and Asia, under the appellation of Indian, German, and Pelasgic. You may be surprised to hear that nations so different in character and habits should be classed together, but philologists have assured us that the affinity subsisting between the four primary languages of this numerous race, is explicable on no other supposition than that of having one common origin. These dialects, in the extent and modifications of which you may trace the multiform subdivisions of the family, are the *Sanscrit*, parent of all the Hindoo idioms; the lost *Pelasgic*, which gave rise to Greek and Latin, with their countless variations; the *Gothic* or *Teutonic*, branching out into German, Dutch, English, Danish, Swedish, &c.; and the *Slavonian*, whence the Russians, Poles, Bohe-



mians, and other tribes of northern Europe and Asia, have derived their unclassic modes of speech.

The general characteristic of these "foremost of the sons of men," is practical energy, directed by improving knowledge. Combining the activity of the Tartar race with the meditative spirit of the Syriac, they "have carried philosophy and the arts to the highest perfection, and for more than thirty ages, have been the guardians and depositaries of human science."

ANNA.—Thank you for this account, Papa. I now see that all the sons of Noah have contributed to the Caucasian race, and that it is extremely difficult to discover the origin and progress of the Mongols and Ethiopians, who, in their present unlettered state, can have no accurate historical records.

HENRY.—We have yet heard nothing of the Americans and Australians. Are they comprized in one of these almost specific varieties?

MR. B.—M. Cuvier, to whom we are indebted for the system which I have barely sketched, thinks that, "although these nations have never been properly referred to either of the other races, they have not characters distinct and constant enough to constitute separate varieties." The copper colour and well marked features of America's aborigines, seem to form them a connecting link between the Mongols and Caucasians, while the tawny denizens of the Pacific islands approximate to the Ethiopian division. But this is merely an opinion, which future research will disprove or ratify.

HENRY.—It is no wonder that striking diversities should prevail in the human species, since man is endowed with "terrestrial ubiquity," and must of necessity be affected by the consequent varieties of food, clothing, and habits of life. I was lately reading a treatise on diet, which, much to my amusement, attributed all the vices and miseries of our race to a hankering after forbidden flesh, which impelled them to desert the vegetable banquet, spread forth by the bounteous hand of Providence,"

and to indulge those carnivorous propensities, which have assimilated their nature to that of beasts of prey. This unusually simple account of the origin of evil, is not much more satisfactory than those which are very elaborate. I only mention it, as that which leads me to enquire, whether you consider leguminous, or animal nutriment the most accordant with the human constitution.

MR. B.—For an answer to your question, I must, as usual, refer you to “old experience,” which assures us that “man is naturally *omnivorous*,” and proves this assertion by the universal character of his digestive and masticating organs, as well as by the fact, that “he can subsist in perfect health on vegetable, or on animal food, or on a mixture of one and the other.”

HENRY.—The human teeth resemble those of herbivora in position, and those of carnivora only in being superficially covered with enamel. These particulars, as well as the digestive organs, approximate man closely to the monkey species. As all *simiæ* are frugiverous, analogy would teach us that man is so too.

MR. B.—In the present unperfect state of knowledge, we must not place great dependance on analogy, which always presupposes much information, and often more than is really possessed. In this case we must revert to an important process, which, though not of a very exalted nature, is the necessary employment of many thousands of our race.

ANNA.—I suppose you allude to that art, which satirists have pointed out as the distinguishing trait of “humanity cookery.” But I should scarcely have thought that the learned would condescend to introduce culinary matters into their sublime speculations.

MR. B.—Since “philosophy has issued forth from the shrines of schools and cloisters, to direct the actions of common men,” she must lay aside her ancient pomp, and employ her ingenuity on the ordinary affairs of life. But whether she has yet descended to the kitchen or

not, the fact remains the same that the operations there performed, so essentially alter the character both of flesh and herbs, as to forbid the deduction of any rules for human diet from the practice of other animals.

HENRY.—Still it is generally allowed that in the natural state of man, vegetables were his principal diet.

MR. B.—If by the “natural state of man,” you understand his condition while in the garden of Eden, this is undeniable. But if, in the more general, though less correct, acceptation of the phrase, you understand barbarism, you should recollect that the hunting stage of social progression is prior to the agricultural. The savage tribes of Indians, Greenlanders, and Australians derive their support chiefly from hunting and fishing. So unsettled is their life, and so limited their information, that the resources of the most fertile country would be unavailing.

HENRY.—Do you not think that an argument in favour of a leguminous regimen, is afforded by the circumstance that it formed the sustenance of those “glorious giants” whose individual existence exceeded the duration of our proudest empires?

MR. B.—We have no right positively to assign any other cause for their longevity than the will of Him, in whose hands is the breath of all his creatures. That they fed on vegetables is certain; but so do thousands in the torrid zone, the average length of whose life is not more than half seventy years; and perhaps if the opinion of some geologists is true, that the temperature of our globe was formerly much higher than it is at present, the same necessity for it might exist in their case, that evidently exists in hot countries now, where animal food is found to be injurious rather than beneficial to the inhabitants. It is possible that the deluge, by rendering the earth many degrees colder, gave occasion to the divine donation of “every moving thing that liveth for meat.”

With respect to post-diluvian ages, the truth seems to

be, that the climate of a country determines the kind of food proper for its inhabitants. No vegetables can thrive around the frozen palaces of winter, and the Hyperboreans were therefore compelled to the constant use of animal food. Such is the force of habit, that the Greenlander dines with a good appetite on frozen seals, luxuriates in a dried herring dipped in oil, and substitutes for the juice of the grape, the blood of the whale. As the low temperature of the frigid zones tends to depress nervous sensibility, and enervate vital action, articles of food, like those I have mentioned, are best calculated to stimulate the system, and to prevent the cold from stealing life away.

The ardour of the torrid zone has, of course, an opposite effect; it excites a nervous irritability tending to "fret the feeble body to decay." Several natural provisions obviate this result. Not the least important of which is that deficiency in pasturage which obstructs the maintenance, and stunts the growth of animals generally used for food. Hence the "children of the Sun" are obliged to promote the strength and endurance of their bodies by the unexciting nourishment so abundantly presented in the magnificent and almost spontaneous growth of cocoa, rice, banana, plantain, and palm.

HENRY.—It is then a just observation, that "one cause of the diseases to which so many Europeans fall victims in the low, moist, and hot situations between the tropics, is too full an animal diet."

MR. B.—I am of that opinion. Temperate countries provide in great abundance all species of food, and thus enable the inhabitants to vary their diet according to the nature of the seasons, the condition of the climate, and the particular circumstances in which they may be placed. But in this respect, as in others of greater moment, we are often too obedient to the dictates of custom to heed the voice of nature. The fact is, that nature adapts her productions to the necessities of man; so that those of every climate become at once antidotes

to its deleterious effects on the human constitution, and the diet best suited to maintain it in health and vigour.

ANNA.—I should much like to know some of the reasons which have been given for the distinctive differences which exist among mankind ; but I suppose all enquiry into the cause is useless speculation.

MR. B.—Some of the causes for them are evident, such as climate, the ease or the difficulty with which food is procured, the degree of facility for intercourse with other nations ; political systems, and religious creed ; but an inquiry into these would lead us into a wide field of discussion, for which at present I have neither the leisure nor the materials. It would furnish you, Henry, with an interesting topic for your next essay, and I propose that you study the subject, and present your sister with the result of your enquiries. I am inclined to believe that if the degree in which the human intellect is developed among any race of men could be accurately compared with the circumstances under which they are placed, cause and effect would appear to be very exactly proportioned to each other.

HENRY.—You think then that the Ethiopian, the Mongolian, and the Caucasian, races owe their varieties, both physical and intellectual, to accidental circumstances ; and that, but for those circumstances, such differences would not have existed.

MR. B.—I do ; and when they shall cease to operate, when mankind shall all be equally favoured and united under the gentle reign of the Prince of Peace, I believe that intellectual distinctions will entirely disappear ; and the few physical ones that remain will be so softened into beauty, that they will be only like the varied hues in the foliage of the same grove, or the different plumage of the choristers, by whose music it is gladdened.

Z. Z.

## SKETCH OF GENERAL HISTORY.

(Continued from Vol. 5, page 14.)

THE HISTORY OF THE JEWS, FROM THE BIRTH OF CHRIST TO  
THE DEATH OF THE EMPEROR TIBERIUS, A. D. 37.

THE history of the Jewish nation, God's peculiar people, was closed in our 5th volume: it was then brought down to the birth of Christ, of that Messiah whom they expected, but whose lowly appearance not agreeing with the false notions of earthly splendour they had indulged, they wilfully rejected. The succeeding volumes have been occupied with the history of nations which have been conducted to the same period; thus is our general history complete to the Christian Era. It has however been deemed advisable to continue that of the JEWS, in this our concluding volume, to the period when it literally, and, in fact, ends—the destruction of their city by Titus; and we shall make no apology to our young readers if we should likewise present to them of the early CHRISTIANS, who now became the people of God, on the Jews themselves being rejected, for the rejection of that Saviour, who “came to his own, but his own received him not;” for we doubt not that some notice of those who did receive him, and thus had the “power to become the sons of God,” will be both instructing and edifying to them, and especially as it will comprise events seldom noticed in other histories. Indeed, we can scarcely understand how the history of those who rejected the Lord the Saviour, and of those who received him, can be separated. They are interwoven, *in fact*, and are connected in the sacred volume; as said the Apostles Paul and Barnabas, in the 13th chapter of the Acts, addressing the Jews, “It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles.”

The former history left Herod the victim of rage and remorse, for having consented to the death of his wife, the beautiful Mariamne. It would be very uninteresting to detail the particulars of the commotions raised by the discontent of Herod's sons, and the domestic feuds which gave rise to them. However, they occasioned great perplexity to Herod, as they encouraged the Arabians, and other neighbouring people, to make inroads on his territories, and it added to his perplexity that he was at this time greatly out of favour with Augustus. In order to propitiate the Emperor, he sent two embassies to Rome, but Augustus would not allow an audience to either, which still further encouraged his enemies in their opposition, and who pressed him so closely, that he sent a third embassy to Rome, and employed Nicolaus Damascenus, the celebrated Jewish historian, who wrote a life of Herod, to support his cause. Augustus refused to admit Damascenus into his presence, as the advocate of Herod, on which he adopted a stratagem to obtain a hearing in favour of his master. There were at that time at Rome other councillors, who were to accuse Syllæus of murder and other crimes. Damascenus having prevailed on them to allow him to be, in conjunction with them, an advocate in their cause, he so managed, that, while pleading against Syllæus, he introduced the subject on which the Emperor had such strong prejudices against Herod, and made it appear to Augustus that they were unfounded: from that time his antipathy to Herod disappeared, he again took him into favour, and had thought of adding to his dominions, as some compensation for having indulged, what he now thought, an unfounded accusation against him; but considering farther of Herod's advanced age, the distracted state of the kingdom, occasioned by the rebellion of his sons, he retracted his resolution, but granted Herod's request to proceed against his sons, and directed a letter to him to that effect; with this he was

much gratified, and immediately called a council at Berytus, and accused his sons before it: so many crimes were charged upon them, and the charge pressed with so much vigour, that they were soon found guilty, and it was left to Herod to execute the sentence as it pleased him, who ordered them to be strangled, being principally instigated by his sister, the crafty and malicious Salome. Thus died the unhappy sons of the unhappy Mariamne, whose great fault was—we can scarcely call it crime, and yet crime it was—too boldly expressing their resentment at their mother's death. They might indeed have gone beyond the line prescribed by obedience to parental authority: it would have been better for them to have submitted their cause to an overruling providence, especially as their father was the criminal, than to have directed their vengeance against him. As they were Jews, they must have known the didactic song of Moses, in which God declares, "To me belongeth vengeance and recompense,"\* which Scripture the apostle Paul quotes in the 12th chapter of his epistle to the Romans, while he is enforcing the essential properties of the moral law on the Christians at Rome, "Vengeance is mine, I will repay, saith the Lord."

Antipater, another of Herod's sons, being now relieved from his brothers, who were his rivals, formed another conspiracy against his father, and even plotted to take away his life; in this he joined with his uncle Pheroras, who had displeased his brother Herod, by refusing to marry a daughter of Mariamne, one of whom the King offered him: this conspiracy was however detected, and the whole plot discovered by the means of the torture, to which the suspected persons were subject. Pheroras declined the daughter of Herod for the sake of one of his servants, whom he preferred, being a woman of great beauty, and by no means of vulgar manners, and he made her his wife; she afterwards acted a conspicuous part in an insurrection that was

\* Deut. xxxii.



raised against the authority of Augustus. About this time the whole nation of the Jews being required to swear allegiance to the Emperor and the King, the Pharisees, to the number of seven thousand, refused compliance, on the ground that it was not lawful for them to do so to any person who was not of the stock of Israel. On this Herod imposed a fine on them: the wife of Pheroras, being a devoted Pharisee, immediately paid the whole amount. She was further induced to this as some of the Pharisees had given out, assuming a spirit of prophecy, that God intended to transfer the kingdom from the family of Herod to the children of this woman, which furnished another occasion for commotions, for which many of the Pharisees were put to death. The whole blame of this being charged on Pheroras's wife, Herod commanded him to put her away, but he refused; and so attached was he to her, that he declared he would rather die than live without her. This widened the breach between the brothers, and threw Pheroras completely into all the schemes of Antipater against his father, and he even joined in the plot to poison the old King. In order the better to remove suspicion from themselves, Antipater caused himself to be called to Rome, and Pheroras retired to his tetrarchy, leaving his wife to execute the plot; it was however discovered by the vigilance of Herod, and the subtlety of his sister Salome: Pheroras's wife confessed the whole. Pheroras himself was taken ill soon after he retired from Judea, and this illness terminated in his death. Herod visited him during his illness, and the brothers were reconciled. This reconciliation, probably, provided for the safety of the widow, as we have no account of her having suffered for the part she took in the conspiracy.

Soon after this, CHRIST THE SAVIOUR was born into the world. We refer to the next section of our work for all that relates to Christianity, merely observing here, that it is related of Herod, that in the slaughter of the

Innocents, he slew one of his own children ; which led Augustus to remark, " that it was better to be Herod's hog than his son."

Antipater, without knowing that the conspiracy against his father had been discovered, returned from Rome to Judea, and was immediately seized, and brought before Quintilius Varus, the President of Syria, and accused before him of a treasonable design against his father, and convicted of the crime. The sentence of condemnation being approved by Augustus, he was put to death. Herod himself did not long survive the execution of his son ; he died himself five days after, and in a manner scarcely to be named : the account given of his latter end, by Josephus, shows him to have been in a condition, the most loathsome and disgusting possible. The judgment of God was evidently upon him for his atrocious cruelties ; but that which shows him to have been a monster indeed, is a crime he would have perpetrated, even with the prospect of death immediately before him, and must doubtless be sufficient to convince those who doubt of the truth of St. Luke's narrative of the murder of the Innocents ;—for some have refused to believe it, alleging, that human nature was not capable of so much cruelty.

Herod knowing the great hatred the Jews had towards him, and fearing that there would be no mourning at his death, devised an expedient the most horrid that can be imagined. He issued a decree, commanding the principal Jews in his kingdom to meet him at Jericho, where he lay ill. On their arrival, he ordered them to be shut up in the Circus ; and commanded Salome his sister, and Alexis her husband, as soon as he was dead, to order soldiers into the Circus, and put them to the sword ; " for this" said he " will provide mourning for my funeral all over the land, and make the Jews lament of my death, whether they will or no." Soon after he had exacted from them an oath, to execute this command, he yielded up his spirit to his God and

Judge. But Alexis and Salome chose rather to break their oath, than to execute a design so horrid, and immediately he was dead, they gave orders that all should be released, when they returned to their own homes, thus diffusing joy and gladness through their families, not only for their own deliverance, but that the cruel tyrant was no more. Thus does God often, in his wise providence, make the wicked devices of men of none effect.

The death of Herod took place during the interval of the four years, between the birth of Christ, and what is termed the vulgar era. Herod, by his testament, appointed his two sons, Philip, and Archelaus, his successors; this, however, was disputed by the latter, who appealed to Augustus. By a well timed submission on the part of Archelaus, Augustus was inclined in his favour, but he decided nothing, and this delay gave occasion to other sons of Herod to put forth their pretensions to the crown, which led to great disturbances among the Jews themselves, and frequent conflicts between them and the Romans, in which many lives were lost, and much injury done to the outer works of the temple, which had been restored, and in great measure rebuilt, by Herod in a style of great magnificence. Varus, who commanded the Roman Legion in Judea, seized many, detained as prisoners the least guilty, and crucified those who had mostly fomented the insurrection, to the number of about two thousand.

After these things another appeal was made to Cæsar: this however was preceded by an accusation against Archelaus by the Jews, who seem to have had great hatred to him on account of his savage disposition, in which he so much resembled his father Herod, and his constant oppression of them as a people: this accusation was however disregarded, or rather set aside, by the more important question of the succession. Augustus at last decided that the kingdom should be divided among three of Herod's sons, giving a portion to Salome,

their aunt; the largest portion, or nearly the half of the whole kingdom, was assigned to Archelaus, this comprehended Judea, Samaria, and Idumea, with a revenue of 400 talents; Herod Antipas had Perea and Galilee, with a revenue of 200 talents; to Philip was assigned Batanea and Irachonitis, and a revenue of 100 talents; the portion assigned to Salome produced about 60 talents, and included Ashdod and Phasaelis, with the royal palace of Ascalon; the other children of Herod received the amount bequeathed to them by their father. Archelaus, however, soon showed that the Jews had rightly estimated his character, for on his being established in his kingdom, he continued those cruelties with which he was formerly accused, when he was again arraigned before Augustus, banished to Vienna, and his effects confiscated to the Roman government. Judea now became a Roman province, and Coponius was appointed the first Procurator, with the power of life and death, which was from this time taken from the Jews, and from this time, also, was the money, raised from among the Jews, paid immediately into the Roman treasury; hence the question was often raised among them, whether or no it was lawful to pay tribute to Cæsar; and this gave occasion to the Herodians to endeavour to entrap our Lord by the ensnaring question, "is it lawful to pay tribute to Cæsar or no?"—hence it was that the publicans, that is, the men appointed by the Roman government to collect the taxes, were held in such detestation among the Jews, for they considered these persons as acting in a constant breach of their law, and as apostates from it; and hence we find publicans and sinners so often classed together as persons not only to be avoided, but to be held in utter detestation. Now was fulfilled that remarkable prophecy,\* that "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come;" but Shiloh, the Messiah, was no sooner come, than the scep-

\* Gen. xlix. 10.

tre did depart from Judea, for it now became a Roman province, and the laws were administered by a Roman officer; and it is to be remarked, that this took place exactly at the time that Christ entered on his first public ministrations—in the same year that he was found sitting in the temple with the doctors, when he was twelve years of age. It was at this time that Judas, a Galilean, prevailed with his countrymen to revolt, and said “they were cowards if they would endure to pay a tax to the Romans:” they were, however, subdued, as we are incidentally told in the 5th Chapter of the Acts of the Apostles.

Augustus was succeeded in the Empire of Rome by Tiberius, (A. D. 14.) who sent Pilate into Judea as Procurator; his first act showed great indignity to the Jews, and his total disregard of their religion: he ordered several images of Cæsar to be brought into Jerusalem, doubtless intended to enforce idolatry: the Jews, however, strenuously opposed this, and although menaced by the soldiers, declared that they would rather die than that their law should be transgressed; their firmness astonished Pilate, and he ordered that they should be removed from Jerusalem. We do not learn that any attempt was afterwards made by him, thus to enforce idolatry on the Jews.

Although the reign of Tiberius continued 22 years, yet very little occurred, during the course of it, worthy of notice in the history of the Jews. Dissentions among themselves, and occasional conflicts with the Roman soldiery were not infrequent, but they were too insignificant in their character to occupy our pages. Tiberius himself was too much immersed in his pleasures and his vices, especially during the latter part of his life, to devote much time even to the weightier concerns of the empire, and it can hardly be expected that a province so comparatively unimportant as Judea would claim much of his attention. During his whole reign he sent only two Procurators to Judea—first Gratus was governor,

and then Pontius Pilate, who succeeded him. There was however one of the most important events occurred during the reign of Tiberius—the crucifixion of the Lord and Saviour, Jesus Christ, and we need scarcely remind even the youngest of our readers that it was while Pontius Pilate was governor of Judea. They must all be so familiar with the history, as given by the Evangelists, that any narration here would be superfluous; indeed there is scarcely any mention of the fact of our Lord's crucifixion, except that which is given us in the Scriptures. We will, however, transcribe a passing notice that Josephus takes in his elaborate and voluminous work, "the Antiquities," and "History of the Wars of the Jews," of the life of Christ, so important not only to Christians, but to the whole of this our world, and probably interesting to the whole creation.

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews, and many of the Gentiles. He was Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive the third day, as the divine Prophets had foretold; these and ten thousand other wonderful things concerning him, and the tribe of Christians, so named from him, are not extinct to this day."\*

---

#### HISTORY OF THE EARLY CHRISTIANS, FROM THE BIRTH OF CHRIST, TO THE END OF THE ACTS OF THE APOSTLES.

It is now necessary that we should attend to the history of the early Christians, and show how the followers of the humble and despised Nazarene, from the unpromising commencement of a few fishermen, became a multitude, and whose number will at last be found to be innu-

\* Although this is indeed short, we consider it a valuable, though somewhat unwilling, testimony, from a Jew, of the divine mission of the Lord and Saviour, Jesus Christ.

merable, for it will be "a number that no man can number."

We are quite aware that in the sketch we shall give of the rise and progress of Christianity, or rather of the Christian Church—for our inquiries will be rather directed to the immediate disciples of our Lord, and subsequently to his sincere followers—we shall detail much that our readers already know, but we trust that some particulars will be collected that are not generally known; and we beg to remind the public, what was observed at the commencement of the work,—in the preface—that it is intended for the instruction of the *young*; and should any of our *elder* readers be disposed to complain that they find nothing in this account of the Christian Church but what they knew before, we repeat the remark that has been already made, "that they have no right to complain of the scantiness of the fare, at a table to which they were not invited."

Hitherto we have confined our narrative to historic facts, and those principally relating to the contentions between the sons and successors of Herod; we shall now view the Jews as, at once, the opposers and promoters of Christianity, for although it was by their "wicked hands" that "Jesus of Nazareth was taken, crucified, and slain," yet was it by the determinate "counsel and foreknowledge of God," who thus caused to be fulfilled the predictions of the prophets—thus was sin remitted, and thus was wrought out, and brought in, that everlasting righteousness which had been shadowed forth by the types and ceremonial rites of the Jewish economy—thus showing that "Christianity is as old as the creation."

The controversy about the exact time of the birth of the Lord Jesus Christ is now gone by; we, of course, adopt what is called the vulgar era, or *annus Domini*; the important event took place in the year of the world 4004; 2348 from the time of the deluge; about 1920 years from the calling of Abraham, and in the 27th year of the reign of Augustus Cæsar. We are told in the second

chapter of the gospel by St. Matthew, that "Jesus was born in Bethlehem of Judah, in the days of Herod the King." His mother was the Virgin Mary, his reputed father was Joseph, who was lineally descended from King David, and thus was fulfilled the prophecy, "and there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;"\* and thus was our Lord, as he declares himself to be, in the last chapter of the book of the Revelations, both "the root and the offspring of David."

Even our youngest readers are familiarly acquainted with the circumstances of the Saviour's birth—that it was in the manger of a stable, because there was no room in the inn, this was doubtless occupied by the great men of the land, and He who was to be either their Saviour or their Judge, was, in all probability, unknown to any of them. The circumstance of this great assemblage at Bethlehem is narrated by St. Luke in the second chapter of his gospel. Joseph dwelt in Nazareth, a city of Galilee, but Augustus having issued a decree that all the provinces subject to the dominion of Rome should be taxed, Joseph, we are told, being "of the house and lineage of David," repaired to "Bethlehem, the city of David," according to the regulations that then subsisted among the Jews; here Mary brought forth her first-born Son, "and wrapped him in swaddling clothes, and laid him in a manger;" but however unnoticed was his birth, or however lowly his present condition, yet even now was there a presage of his future glory. "And there was in the same country shepherds abiding in the field, and keeping watch over their flock by night, and lo, the angel of the Lord came upon them, and the glory of the Lord shone round them, and they were sore afraid; and the angel said unto them, fear not, for I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a SAVIOUR, which is Christ the Lord" . . . . "and suddenly there was

\* Isaiah xi. 1.



with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Equally familiar, we conclude, are our young readers with the circumstance of Herod's cruelty. Some wise men had come from the east to Jerusalem, to worship Him whose star they had seen, by which they knew that He who was to be the King of the Jews was at that time born. "When Herod had heard these things he was troubled," fearing to be dispossessed of his throne, and he resolved to put the young child to death, but concealed his design under the pretence of admitting that he was to be the king of the Jews, and entitled, in the language of the Romans, to divine honours: "and he sent them to Bethlehem, and said, go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also." The wise men, however, "being warned of God in a dream that they should not return to Herod, they departed unto their own country another way." "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time that he diligently enquired of the wise men." Here also was a prophecy fulfilled, as recorded by Jeremiah in the 31st chapter; Joseph by the command of God, who sent his angel, and who appeared to him in a dream, fled into Egypt, and remained there till Herod was dead; but during the reign of Archelaus, his son, an angel of the Lord having again appeared to Joseph in a dream, "saying, arise and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life," Joseph returned and dwelt in his city of Nazareth.

The Scriptures record nothing of the Saviour until he entered on his ministry, with the exception of a single circumstance when he was twelve years old;

this is recorded in the second chapter of Luke's gospel; it is both interesting as a fact, and was a presage of his future wisdom and glory. His parents were strict in the observance of the commands of God according to the Jewish ritual, and had been to Jerusalem to keep the feast of the Passover, taking their son Jesus with them; on their return, they had proceeded a day's journey before they discovered that he was not in their company; they then sought him among their kinsfolk and acquaintance, but on not finding him, they returned to Jerusalem, seeking him: three days were employed in this anxious search, and at last "they found him in the Temple, sitting in the midst of the learned men, both hearing them, and asking them questions;" and so great was his wisdom, that "all who heard him were astonished at his understanding and his answers." It might be supposed that this remarkable fact would, at least, have led to the enquiry, whether it might not be the Messiah, considering that in him were fulfilled, to the very letter, all the predictions concerning him—whether as to time, the circumstance of his birth, his lineage, the place from whence he was to appear: but no—their understandings were darkened, and their prejudices in favour of his appearing in temporal power kept them dark: even his disciples, after witnessing the many miracles that he performed—his rising from the dead—his appearing to them after his resurrection; even after their own acknowledgment that he was the true Messiah—"thou art Christ, the Son of the living God,"—mistook the true nature of his kingdom, or they would not have made the enquiry, "wilt thou, at this time, restore again the kingdom to Israel?" and it was not until the Holy Ghost came upon them, when they were assembled at the feast of Pentecost, that their minds were enlightened, and they looked for a future—a spiritual kingdom.\* It need excite no surprise that

\* Acts i, 4—8.

the historians of the time scarcely notice him. Josephus, and other Jewish writers, were under the same prejudices as the Doctors in the Temple, and the heathen writers saw "no form or comeliness in him"—to them he appeared as insignificant "as a root out of a dry ground." Tacitus, the Roman historian, does indeed casually notice that there was a man named Jesus, dwelling in Judea, who was said to have wrought miracles, but he said no more, for he doubted of the fact.

We pass over the remarkable events of our Lord's public ministry; a mere sketch would be useless, and to comment on them all would carry us beyond the space we can allow; we assume that all our young readers are fully acquainted with all the interesting facts recorded by the four Evangelists—merely remarking, that he entered on his public ministrations in the twenty-ninth year of his age, and he was crucified at the age of thirty-three, so that only between three and four years were occupied in the accomplishment of the great object of his mission.

The history of the Christian church properly begins with the "Acts of the Apostles." These celebrated deeds were recorded by St. Luke, the same as wrote the gospel, as he tells us in the first chapter. He was an attendant of St. Paul's on many of his journies, and by profession a physician—called in the epistle to the Colossians "the beloved Physician;" he is also alluded to in the epistle to Timothy, and in that to Philemon. The first circumstance related by him, is a meeting of all the Apostles at Jerusalem to fill up the office of Judas, from which he had by transgression fallen; they appointed two, Joseph and Matthias, but distrustful of themselves which they should choose, after prayer to God, they referred the case to Him, by a mode not unusual at that time—the lot—"and the lot fell on Matthias, and he was numbered with the eleven Apostles."

It has already been observed, that the minds of the

Apostles were up to this time comparatively uninformed as to the true character of the kingdom of God, and it is worthy of remark, that during the ministry of our Lord, but few were made partakers of his grace—the whole number did not exceed one hundred and twenty.\*

We presume not to offer a reason for this, except that the Holy Ghost was not yet poured out. This was reserved for the day of Pentecost, when the Apostles again met, “when suddenly there came a sound from heaven as of a mighty rushing wind, which filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it set upon each of them, and they were all filled with the Holy Ghost, and they began to speak with other tongues as the Spirit gave them utterance.” Thus were the Apostles prepared and qualified for the work to which they were appointed, proclaiming to a guilty and ruined world, and to every man, in a language he could understand, CHRIST JESUS, as a LORD and SAVIOUR. It was not long before the blessed effects of this effusion of the Holy Spirit were seen, for the first sermon that Peter preached, even at this very time, an addition was made to their number of “three thousand souls;” and they gave proof of their true discipleship, “for they continued steadfastly in the Apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers.” The great means, in the conversion of these three thousand men, seems to have been the simple setting forth of Jesus, whom they had crucified, “as both Lord and Christ,” for “when they heard this, they were pricked in their hearts”—their consciences were smitten, they were convinced of sin, and cried out, “what shall we do?”

We pass over the individual acts of the Apostles, and the many miracles that they wrought in the name, and by the power, of Jesus, and select those which relate to the Church of Christ, to Christians, as such; but it will particularly belong to our history to notice the enmity

\* Acts i. 15 : ii. 1—42.

and opposition which the rulers among the Jews so constantly manifested to the doctrines of the Apostles. This was first discovered when Peter preached his second sermon, in which he stated the doctrine of the resurrection.\* But "the priests, and the captain of the temple, (a Jew) and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead:" they were seized and kept in prison during the night: they had, however, abundant reason for rejoicing, not only that they were accounted worthy to suffer for his name's sake, but that their preaching was so remarkably effectual—five thousand were at this time added to the church. The next morning they were brought before Annas, the High Priest, and Caiaphas, and John, and Alexander, and other of the kindred of the High Priest; they were questioned "by what power and by what name" they had wrought the miracle of healing the impotent man; they boldly declared, that it was done "by the name of Jesus Christ of Nazareth;" the chief priests and elders could not deny the fact, for the man was forty years old, and was well known to them all; they therefore threatened the Apostles and let them go, because they feared the people; their rage was restrained, not by the fear of God, but by the fear of man.

The next occurrence of a public character we find recorded in the 5th chapter of the Acts. The Apostles having attracted the notice of the High Priest, and many others, by the miracle of healing many sick folk, and those who were vexed with unclean spirits, they were filled with indignation, and cast them into prison, but during the night the angel of the Lord opened the doors and brought them forth, and commanded them to "go stand, speak in the temple all the words of this life;" they were not slow in obeying the command

\* Acts iii. 26 : iv. 1—3.

of God, for *early* in the morning they were found in the temple teaching the people; they were again brought before the High Priest and elders. Peter and the others again addressed them with their former boldness, charging them with the crime of crucifying Jesus. Gamaliel, a wise and prudent councillor, cautioned them against proceeding to extremities against the Apostles, justly reasoning, "that if this counsel or this work be of men, it would come to nought," adducing former instances in proof of his assertion, adding, "if it be of God," they would not be able to prevail, and they would be found adding crime to their folly, inasmuch as they "would be found even to fight against God:" these arguments prevailed, and they let the Apostles go; not, however, until they had shown an increase of enmity towards them: in the former case they sent them away with threatenings, and commands not to preach again in the name of Jesus; but now they added stripes, for we are told "after they had called the Apostles, and beaten them, they let them go."

The next transaction we have to notice was the appointment of deacons: the object in this was to separate the office of the ministry, from that of attending to the temporal wants of the poor. Our church in England has wisely done the same, and for the same reason, that the ministers should give themselves exclusively to their work, and that the poor should be better attended to. It appears that the Grecians, that is, Jews who had lived in Greece, and therefore spoke the Greek language, complained that their widows were neglected in the daily distribution of food: the Apostles called the disciples together, and declared to them that it was not reasonable that they should leave the "word of God and serve tables;" the great increase of the number of the disciples put it out of their power to do both, unless one or the other was neglected; they advised them to choose out seven men whom they should appoint to attend exclusively on the poor. This

was accordingly done, and seven men were set apart, for this purpose, by the imposition of hands.

Stephen, who is described to be a man "full of faith and power," was one of the deacons, and he was honoured by being the first martyr. Certain foreign Jews, who were attached to the Synagogue, arose and began disputing with him, but "they were not able to resist the wisdom and the spirit by which he spake;" they therefore suborned men to swear falsely against him, and stirred up the people to oppose him, who "caught him and brought him to the council," or Sanhedrim, the highest court of judicature among the Jews. The charge against him was that he had said, "that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered." "Then said the High Priest, Are these things so?" Stephen did not deny the charge, but detailed God's dealings with their fathers, and how they resisted the Prophets whom God sent to them; he concluded with this pointed application to themselves:—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye?" They could bear no more—pride, indignation, and the convictions of their consciences, "cut them to the heart, and they gnashed on him with their teeth:" they then cast him out of the city, and stoned him, "calling upon God and saying, Lord Jesus receive my spirit."

Soon after we learn that the word of God had extended itself to Samaria, where Peter and John were sent, and they "preached the Gospel in many villages of the Samaritans:" it was here that Simon, the Sorcerer, was so sharply rebuked for desiring to purchase the gift of the Holy Ghost; after preaching some time in Samaria they returned to Jerusalem.

The remarkable conversion of the Apostle Paul is next recorded: we find him "consenting" to the death of Stephen, and now at Damascus, to which place he had come to bring all who called on

the name of Jesus bound to the chief priests. The Jews of Damascus were much incensed against him, and took counsel to kill him, but the disciples assisted him to escape out of their hands, and he came to Jerusalem, where the disciples were afraid to receive him, knowing of his violent proceedings; but Barnabas having declared to them the particulars of his conversion, and how he had preached boldly at Damascus, they received him, and sent him to Tarsus. "Then the churches had rest throughout all Judea, and Galilee, and Samaria, and were edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

The believing Jews hitherto supposed that the blessings of the Gospel were confined to them, and that the Gentiles were to have no part in them; and this indeed not without reason, for the commission given to the twelve disciples by our Lord, when he first sent them forth, was, "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel," but they rejected the proffered boon; then was repentance unto life granted unto the Gentiles: still the purposes of God towards them were not known, and Peter still supposed that he was to confine his preaching to the Jews; but the time of God's mercy was come, and he was to offer salvation to the Gentiles. The method that God employed to make known his gracious purpose is recorded in the 10th and 11th chapters of the Acts of the Apostles. The vision that Peter saw, while he was in a trance, communicated to him this important truth—that although hitherto the Jews were God's peculiar people, and all the blessings of his covenant were confined to them, yet from henceforth He would be "no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted of him."

The next martyr whose death is recorded is James, the brother of John; he was beheaded by Herod about the year 44: no cause is assigned for this cruelty, except



that "it pleased the Jews," and for the same reason, he caused Peter also to be apprehended and cast into prison, but he was delivered by an angel. Soon after this Herod removed the seat of government from Jerusalem to Cæsarea, and here the just judgment of God for his cruelty and impiety met him: the Scripture account of his death, and the immediate cause of it, is short, but very full; "and upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them, and the people gave a shout, saying, it is the voice of a god, and not of a man, and immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten up of worms, and gave up the ghost." We have other accounts of the manner of his death—that the worms were within him in such numbers, that they came out of his ears, nose, and mouth; even while living he was literally eaten up of worms: this is the same Herod that beheaded John the Baptist.

It does not form part of the present history to follow the Apostle Paul in his numerous journies; his zeal and labours, his "doctrine, manner of life, purpose, faith, long-suffering and patience" are known to all—the "persecutions, afflictions," and trials of various kinds are familiar even to a casual reader of the Scriptures. We therefore pass on to those particulars which relate to the history of the disciples of Christ, reserving some general remarks on this devoted Apostle to the conclusion of the work, when we propose to consider his life, character, and death, in connexion with those of the other Apostles, should our space allow. It will, however, be right in this place to notice his trial before Felix, and his subsequent examination before King Agrippa.

After various journies to different places, at which he dispensed the word of life, and confirmed the faith and the hope of believers, we find the Apostle Paul at Jerusalem, where the Jews raised a commotion against him, pretending that he had profaned the

temple, and would have killed him, but the captain of the Roman guard came and rescued him, and ordered him to be taken for safety into the castle, and to be bound with a chain. Paul protested against this, pleading his privilege as a Roman, as it was not lawful to bind a Roman citizen with a chain, unless under some peculiar circumstances. The next day, after an examination, upwards of forty Jews bound themselves with an oath that they would kill Paul, but by the timely and providential intervention of his sister's son, their conspiracy was discovered, and he was removed to Cæsarea, where Felix, the governor, was. After he had been there five days, Ananias came down to Cæsarea to accuse him, and brought with him a distinguished councillor, Tertullus, to plead against him. The charge against him was, that he was "a pestilent fellow, a mover of sedition, and a ringleader of the sect of the Nazarenes." After the charge made, the Apostle was permitted to speak for himself. He simply declared his innocence, and boldly avowed his principles and faith in Christ; he made a powerful appeal to the conscience of Felix, whom he knew to be a notoriously wicked man, "and as he reasoned of righteousness, temperance, and judgment to come, Felix trembled:" it was, however, only the lashings of a guilty conscience, unaccompanied by repentance for his past sins, or resolves of future amendment; for he detained Paul longer in prison, in the hopes that he would bribe him to give him his liberty.

Two years longer Paul was left in confinement, when Portius Festus succeeded Felix in the government of the province; and he, regardless of right and wrong, and merely to please the Jews, left him a prisoner. Festus, after a short sojourn at Cæsarea, went up to Jerusalem, when the High Priest immediately brought his charge against Paul, and desired to have him brought to Jerusalem to be tried, intending that some persons should lie in wait to kill him; this Festus refused,

and desired that his accusers should go to Cæsarea : in this Festus acted with a measure of justice ; and he also gave Paul the option of being tried by him, or go to Jerusalem, in which case the High Priest and Elders, composing the Sanhedrim, would be his judges, at which tribunal he could expect no mercy : but Paul said, " I stand at Cæsar's judgment seat"—at which he would have at least an impartial trial—" I appeal unto Cæsar." This was an appeal at once from the Roman governor to the Emperor. Festus replied, " hast thou appealed unto Cæsar? Unto Cæsar thou shalt go." This was the whole of the judicial proceedings that took place in the province, for although Paul was after examined before king Agrippa, this was a mere matter of curiosity to know something of Paul, for, having appealed to Cæsar, the kings and governors of the provinces had no longer any power over him, either to condemn or to release him. " Then said Agrippa unto Festus, this man might have been set at liberty if he had not appealed unto Cæsar." The latter chapters of the Acts of the Apostles inform us that he was sent to Rome as a prisoner : during the voyage, the ship was nearly wrecked on the island of Melita, now Malta, but the remarkable providence of God—in the fulfilment of his own wise purpose, and by an intimation previously given to the Apostle—he and all the ship's company were safely conveyed on shore, and were treated with kindness by the people of the island. On the arrival of the escort at Rome, the prisoners were delivered over by the centurion to the captain of the guard ; a privilege was however granted to the Apostle, which was providentially ordered for the furtherance of the gospel in that city—" Paul was suffered to dwell by himself, with a soldier that kept him : " here the sacred records leave him, and give us no other information concerning him, except that " he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God,

and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." We learn, however, that the gospel had made great progress at Rome before his arrival there, so much so, that the faith of the Christians in that city was "spoken of throughout the whole world,"\* as well as by the number of persons whom he salutes in the last chapter in his epistle to the Romans. It had even found its way into the families of the great. "Salute them which are of Aristobulus's household."—"Greet them which are of the household of Narcissus which are in the Lord:" the former was descended from the celebrated family of the Maccabees, and was taken prisoner by Pompey when he invaded Judea. Narcissus was one of the ministers of state of the Emperor Claudius.

---

#### SKETCH OF THE HISTORY, STATE, AND CHARACTER OF THE CHURCHES.

Before we proceed with the history of the Jews, to the period of their dispersion, we propose devoting a section of our work to the state and character of those churches to which the Apostle wrote, and after the Jewish History shall be finished, to the seven Asiatic churches, as subsequent to the fall of Jerusalem, in order of time. And although commentary, or explanatory remarks, may not be part of our plan, and should not strictly be mixed up with our narrative, yet, as the information we have of these churches is principally to be obtained by inference, and by the strain of the epistles to them; and as that given by St. John in the book of the Revelation, is comprised in language, which is highly figurative and emblematical, requiring more previous study and biblical knowledge to interpret than can be expected of youthful readers, we shall

\* Rom: i. 8.

consider that we are doing a service to them, if by any remarks that may be found in this work, the historical facts intended by the figures should be explained, and the Apostle's meaning made clear: and we have no hesitation in avowing that we have greatly availed ourselves in what may be offered in this section, relating to the churches addressed by St. Paul, to "Milner's History of the Church of Christ." We give our reasons for selecting this work. Dean Milner, the author of the work alluded to, was an excellent scholar, and of great historical research; he likewise possessed a peculiar character of mind, which may be termed spiritual discernment, which eminently fitted him for distinguishing between what was real, and what was assumed, in christian profession; which at the distance of time at which he wrote his history, from that at which the subjects of it lived, was certainly difficult. In forming his opinion of christian character, he expected to find in it the union of those two *apparently* different principles respectively vindicated by the Apostles Paul and James, and which some ignorantly assert are opposed to each other: he would not admit, in his catalogue of Christian worthies, any, however orthodox their creed, and however strenuous in maintaining it, if they did not prove that it had a right foundation, by their building on it, and producing fruits in evidence; neither would he allow his mind to be beguiled into the belief, that there was christian principle when there was nothing more exhibited in proof, than outward show, and a sanctimonious demeanour; and especially when there was any appearance of heretical pravity, notwithstanding this may be sought to be covered by an extra portion of assumed sanctity; at the same time he knew well how to make an allowance for the weakness of the flesh, the infirmity of our nature, and the fallibility of our reason. We are far from the opinion that Dr. Milner was an infallible judge in these matters: he only who searches the

heart, and knows what is in the mind of man, can be so ; but we repeat the opinion, that he had a remarkable discernment into christian character, and a faculty of separating good from evil—right from wrong—however one may be mixed up with, or overborne by the other—and showing each in its true size and colour. We are quite aware that Dr. Milner's work needs none of our praise, and we offer these remarks principally for the benefit of those young persons, whose minds may have been prepared for taking an interest in the history of the church of Christ, and who may not know the work ; to these we strongly recommend a perusal of it.

We certainly do not agree with those who appear to give the book of Revelation a pre-eminence over the other portions of the word of God, because some parts of it are supposed to be prophetic of the present time, or of that time to which we are approaching, and therefore seem to confine their study of the Scriptures almost exclusively to that book ; yet would we remind our readers that it is a portion of the Word of God, and, as such, deserves an equal measure of their attention with that of the other parts : neither are we at all disposed to recommend the young to trouble themselves with the disquisitions of the learned on this book ; as to the time when the Papacy took its rise, when the 1260 years began, and, consequently, when they will end ; but if we are on the eve of some great event, not to say a great political convulsion—we use the word *political* in the fullest extent of its meaning—comprehending every concernment of man, which even the most indifferent can scarcely hide from themselves, so pressing are all circumstances around us, and may bring us to be concerned in events hitherto unheard of—if the Apocalypse of St. John reveals to us what those events are to be, and describes them to us in all their important and tremendous magnitude, surely it is a part of our Christian duty to have our minds prepared

for them, lest they come upon us unawares, even "as a thief in the night." And this is a caution peculiarly needed to the young, as their minds are less likely to be affected by supposed distant events, independent of the important fact, that whether the events predicted of shall come upon us soon, or be delayed to a more distant period, the young are more likely to be living witnesses than the more advanced in years, whose spirits may have passed into the unknown state before these events shall come to pass. Let it not be said that such a state of feeling would be unsuitable to the young, that it would unfit them for the social and relative duties of life: this has been urged against religion itself, by the ignorant and the worldly, and the same plea has been used, by the religious, against allowing this subject to have any influence over the mind; but let them no longer use it—let them no longer say that it is an unfit subject for the youthful mind to dwell on, rather would we say that its tendency is to improve the character, and make the Christian meet for the looked for inheritance: this is not given as an opinion—a mere speculation; but we have the infallible word of truth for our support, that a due consideration of the subject should have a beneficial influence on our lives and characters. Alluding to those events which shall be the harbingers of the end of time, it is said, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness?"\*

#### GALATIA.

We learn from the 15th and 16th chapters of the Acts of the Apostles, that after Paul and Silas had gone through Syria and Cilicia, confirming the churches, that is, establishing them in their faith and obedience, they came to Derbe and Lystra, and then proceeded throughout Phrygia and Galatia. The epistle written to

\* 2 Pet. iii. 11.

the latter church is nearly all the information we have respecting it. The people of this country received the gospel in great numbers, inasmuch as several churches were planted throughout the district. They understood St. Paul's doctrine, and received it in its true sense, namely, that justification before God is attainable only by faith in Christ crucified: before this they had lived in the darkest idolatry, for these churches were formed almost, if not entirely, of Gentiles.

After labouring some time among the Galatians, Paul left them with the most pleasing hopes of their spiritual growth, but he was astonished to hear of a change for the worse, that took place amongst them. Some Jews who were either their own countrymen, or, who had lately arrived in Galatia, from other parts of Asia Minor, where Paul had laboured, took pains to pervert them. They made no attempts indeed to unsettle their minds in the views of the unity of the Godhead, nor did they endeavour to draw them back to the worship of idols. Their attempts were of a more subtle character; its tendency was to "pervert the gospel of Christ:" they declared that they could not be saved without being circumcised, and prevailed on them to observe the ceremonial law, in many instances, as necessary to salvation: this the Apostle declared is "another gospel"—meaning a gospel in semblance only, for in fact there is no other gospel than that which he preached—but to these "false brethren he would give place by subjection, no, not for an hour," so strenuous was he in defence of the truth: they tried to estrange the Galatians from St. Paul, and draw them over to themselves, and to a worldly spirit of conformity, loving to appear fair in the eyes of men, and pretending to be zealous for good works, while their real object was to avoid persecution which attended the cross of Christ; and to give better effect to their insinuations, they instilled into them disrespectful ideas of Paul, as if he were inferior to the other Apostles.



The great evil lurking under all this apparent zeal was the adulteration of the truth, and there seems to have been mixed with it a great deal that was unchristian in their temper and proceedings. In no epistle does the Apostle speak so sharply, or express himself so vehemently: he was astonished at the defection of the Galatians, and denounces any man, or even an angel, who should preach any other way of salvation.\* He asserts that if they mixed circumcision, or any work of the law, with Christ, in the article of justification, Christ would be of no effect to them. He must be their whole Saviour, or he would profit them nothing; law and grace in this respect being quite opposite. He points out to them the peculiar nature of the gospel, as perfectly distinct from any thing that man in his depraved state is apt to teach, or is ready to embrace. He appeals to their own experience of the happy fruits of the gospel, which they had felt internally. He wishes that their evil advisers were cut off, so mischievous were they to souls, and assures them that the divine vengeance would overtake those who troubled them; a consideration this, there is too much reason to fear, very little affects the mind of those who oppose the truth, or oppress the people of God: they consider not that God is a God of retributive justice, and that it is written. "I will repay, saith the Lord." He informs them that the persecution, which he himself endured was on account of this very doctrine, and that this being lost, the gospel becomes a mere name, and Christianity is no longer distinguished in the group of common religions.

It will be proper to bear in mind the Apostle's reasoning on this subject, and to apply it to every period of church history, as the rise and fall of this great christian article, must determine the vigour or decline of true religion in all ages. He neglects not however to inculcate, as was usual with him, the necessity of good works, as

\* Gal. v. 2—15.

the just fruits and evidences of a real Christian state; and we would here particularly call the attention of our young readers to some evil works which the Apostle classes as "works of the flesh," but which we are too apt to overlook as such, and allow them to prevail as belonging to our nature, and therefore not to be controlled. Not only are the grosser evils denounced by him, but "hatred, variance, emulations, wrath, strife, seditions, heresies," are not to be indulged by those who are "led by the Spirit," but these are to be governed by an influence of which the worldly-minded not only thinks lightly, but absolutely contemns; let us hear what this is, "but the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance.—Gal. v. 16—26.

There is reason to believe that this was one of the first of the epistles that the Apostle wrote: he enjoins on the Corinthians to adopt the same measures towards the relief of the poor saints as he had ordered in the churches of Galatia. Not long after, he visited them again, and "went over all the country of Galatia and Phrygia in order, strengthening all the disciples." From the influence which he appears to have had in Galatia, it is probable that the Judaical perversion was overcome.

#### PHILIPPI.

After the Apostles Paul and Silas had gone through Galatia, it was their intention to have proceeded through Bithynia, "but the Spirit suffered them not"—God in his providence had appointed another scene for their labours. A vision appeared unto Paul, which represented a man of Macedonia, "saying, come over into Macedonia and help us;" he knew it to be a heavenly command, and he immediately obeyed. He came to Philippi, a chief city in that part.† It was here that Lydia, a seller of purple, from Thyatira, was converted, and it was here

\* 1 Cor. xvi. 1.

† Acts xvi.

that Paul cast out a devil, a spirit of Python,\* from a young woman, who pretended to foretell future events: this excited the rage of her master, who saw that the hope of his gains was gone, and he raised a tumult against the Apostles; the multitude and even the magistrates were induced to take part against them, who ordered them to be beaten and cast into prison. It was here likewise that the remarkable conversion of the jailor took place, by simply setting forth "Christ crucified," as the only way of salvation. In answer to the enquiry of the jailor, "what must I do to be saved?" they said, "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house:" the result was his real conversion, with all his house, and his dedication to God by baptism.

The city of Philippi was originally Macedonian, and named after Philip, the father of Alexander, but was now subject to the Roman power, and governed by Roman laws. The appearances on the arrival of the Apostles did not promise any thing remarkable. They found a few Jews there, who used on the Sabbath day to assemble a short distance out of the city, for the purpose of prayer; it was here that the Lord opened the heart of Lydia: it seems that they were principally women; to these the Apostles joined themselves, and spake the word of God. We do not learn that any others besides the family of the jailor and Lydia were converted, although, from the eminence of this Church afterwards, there is reason to believe that there were others, and that now was laid the foundation of this Christian community. The Apostles however did not remain long here: after their release from jail, they departed from Philippi, and went to Thessalonica. It may here be

\*"The very term leads me to apprehend that the oracular work of the Pythian Apollo among the Pagans had something diabolical in it; and the story before us demonstrates the reality of such delusions, and that human fraud and sagacity alone are not sufficient to account for them." *Note by Dean Milner.*

observed that while Paul acted with the meekness and forbearance of a Christian, he did not think it inconsistent with that character to assert his rights as a man, and his dignity as a Roman citizen. It appears that the magistrates had ordered the Apostles to be beaten and cast into prison, upon a bare representation—without trial: it was not unusual for Roman governors to exercise this arbitrary power in the provinces, over those who had not the privilege of being citizens of Rome, but as Paul possessed this, he required a concession on the part of the magistrates:—"Nay, verily, let them come themselves and fetch us out." Acts xvi.

Some time after this, he again visited Philippi after he had gone through Greece, comforting and confirming the disciples, according to his usual custom. We gather from Paul's epistle to this church, that at some time they had suffered persecution: this indeed will always accompany, in a measure, a faithful adherence to the doctrine of the cross, and it is an honour, though thought so by few of the present day: "for unto you it is given in the behalf of Christ, not only to believe on him, but to *suffer* for his sake." He exhorts them to patience, and not to be "terrified by their adversaries," which would be to them an evidence of the divine favour. It should seem that Judaising teachers had made some attempts among the Philippians to pervert the gospel of Christ, as they did among the Galatians, but there is no reason to think that they had proceeded far: the Apostle merely alludes to them in his exhortation—"beware of the concision." The Apostle had a great affection for this church, and acknowledges their kindness to him in thankfulness to God, for having supplied his necessities. "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again," but such was the christian feeling of the Apostle, that he rather rejoiced at this evidence of their faith, than because it was a benefit to himself—"not that I speak in respect of want, for I have learnt in whatever state I am therewith to be content;" and a high state

of christian feeling was also evinced by the Philippians towards his "brother and companion in labour," Epaphroditus, "who had been sick nigh unto death:" this caused great distress of mind in them, and he was himself in great heaviness to think that he had been the cause of their distress; but Paul, to relieve both him and them, sent him again to them, enjoining them to receive him with joy, and "to esteem him very highly for his work's sake."

A considerable number of persons, once worshippers of idols, and sunk in the grossest ignorance, were brought to the knowledge of the true God, and to the hope of salvation by Jesus Christ. In this faith and hope they persevered amidst much persecution, steadily brought forth the fruits of charity, and lived in the joyful expectation of a blissful resurrection.

#### CORINTH.

Corinth was at that time the Metropolis of Greece. It was the residence of the Roman governor of Achaia, the name then given to all Greece. The Apostle came here from Athens, and laboured first among the Jews till they opposed him and blasphemed; when he left them, and directed his preaching to the Gentiles. Here he met with Aquila and his wife Priscilla, two Jews who had been converted to the faith of the Gospel, and who had been banished from Italy by an edict of the Emperor Claudius: with these he wrought as a tent-maker, being of the same occupation, as all Jews, whether rich or poor, were obliged to follow some trade. The labours of the Apostle were here eminently successful, as "many Corinthians hearing, believed and were baptized," and among these we read of Crispus, a chief ruler of the synagogue. Paul thus encouraged, and by a vision that appeared to him in the night informing him that God "had much people in this city," was induced to remain at Corinth eighteen months, "teaching the word of God among them;" but here, as usual, the rage of the unbelieving

Jews was raised against him, and they accused him before Gallio the Proconsul: this Gallio was brother to the renowned Seneca, and who, being a Roman, paid little regard to Jewish questions; or, as we are informed, "cared for none of these things."

Much evil, and great abuses, had found their way into the Church at Corinth: to correct these, and to establish them in some important truths, as well as to regulate customs, seems to have been the object with which Paul addressed his two epistles to the Corinthians. Their exemption from persecution under Gallio, and their state of ease and prosperity, so uncommon with other Churches, in great measure accounts for the great laxity of discipline among them, and the little spirituality they evinced. We may learn not to repine at the want of *miraculous* operations of the Holy Spirit, when we consider that these Corinthians abounded in them; but many of them were proud of their gifts—contentious, self-conceited, and warm partizans of Paul, Apollos, or Peter: this spirit amongst them is sharply rebuked by the Apostle, and he takes occasion to recommend the wisdom that is from above, which, as the Apostle James says, "is first pure, then peaceable, gentle, and easy to be intreated."

The true character of christian liberty, and how it should be regulated and controlled by christian charity, is strikingly set forth in the 8th chapter of the first Epistle. In viewing this subject, we are led to see the great importance of having the mind well instructed in the principles of the Gospel: then would we say, "happy is he that condemneth not himself in that thing which he alloweth." The case referred to by the Apostle is that of a man eating meat that had been offered to an idol. Christian liberty would view this a matter of perfect indifference, or, as he reasons, "we know that an idol is nothing in the world," but if any one should think that by eating meat, that had been offered to an idol, he dishonoured God, let him not eat—his conscience would be

defiled; neither let any one presume on his liberty to induce a doubting brother to act contrary to the dictates of conscience, lest he cause his brother to sin; as saith St. Paul, in his epistle to the Romans, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean."

The Apostle found it necessary to reprove this Church for their abuse of the Lord's Supper; instead of taking it with the simple view, as appointed, "to show forth the Lord's death till he come," they used it as an occasion to gratify their appetite, and he rebukes them sharply, "What! have ye not houses to eat and to drink in?" . . . "What shall I say to you, shall I praise you in this? I praise you not." We certainly do not hear in this, our day, of an abuse of the Lord's Supper in this respect; it is conducted among all denominations with sobriety and solemnity, but are not too many who partake of it outwardly, chargeable with abusing it another way? Do not too many, in partaking of this sacrament, think that they have performed a duty, which will be to them as a passport to the Kingdom of Heaven? Do not too many place it as a ground of acceptance, and in the stead of "repentance towards God, and faith in the Lord Jesus Christ;" but what says the Lord himself? "do this in remembrance of me," and what says the Apostle, in commenting on the command? "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Can we find a single intimation, the most distant, throughout the whole Bible, in which the Lord's Supper is represented as a work to be performed which will, in any respect, render us acceptable to God. There is, indeed, an "unworthy" receiving, and none more so than placing it in the stead of the merits of Christ.

Though he had promised to revisit this church soon, yet, in the second epistle, he assigns a reason why he delayed. Their christian state was very imperfect, and he wished to be enabled to come among them with

more pleasure. In truth, he wrote his first epistle in much anguish and affliction. He was relieved at length by the coming of Titus,\* from whose account it appeared that his admonition was not altogether fruitless. There can be no doubt that many, belonging to this church, were recovered to a state of feeling and practice worthy of Christianity. The Apostle particularly recommends their liberality to the distressed Christians.†

On his arrival at Corinth, after he had written these epistles, he doubtless executed what he had threatened, unless by their repentance they prevented the necessity. He spent three months there on his second visit, as he passed through Greece, but the Scriptures are silent as to any particular event that took place.

#### ROME.

It may seem to have been purposely appointed by divine wisdom, that our first accounts of the Roman Church should be very imperfect, in order to confute the proud pretensions to universal dominion, which its bishops have supported for so many ages. If a line or two in the gospels, concerning the keys of St. Peter, have been made the foundation of such lofty pretensions in his supposed successors to the primacy, how would they have gloried, if his labours at Rome had been so distinctly celebrated as those of St. Paul's in other churches. The silence of Scripture is the more remarkable, as the church itself was, at an early period, by no means insignificant, either for the number, or piety of its converts: their "faith was spoken of throughout the whole world." It appears that Aquila and Priscilla, who laboured with St. Paul at Corinth, and whom he commends so highly, were at Rome when he wrote his epistle. They were indeed deserving his high commendation,‡ and were probably the instru-

\* 2 Cor. vii. 6, to the end. † 2 Cor. ix. 1—5. ‡ Rom. xvi. 4.



ments of planting this church. Andronicus and Junia are also saluted in this epistle; these were related to St. Paul, and converted to the faith before him.

Paul had long wished to visit this church, intending to fulfil his desire as he took his journey into Spain, but God had otherwise appointed; he went there, indeed, but it was as a prisoner: this did not, however, prevent its most happy and beneficent result, for it was "in the fulness of the blessing of the Gospel of Christ." Having nothing laid to his charge, cognizable by the laws of Rome, and having the privilege of a Roman citizen, he obtained more than usual liberty, as he "dwelt in his own hired house," in which he was allowed to receive all that came to him, and continued there "two whole years preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him."—Acts xvi. He was, however, bound with a chain, and, without doubt, guarded by a sentinel. The success of his labours was not confined to those who came to him: the Epistle to the Philippians was written from Rome, in which he states that the truth of the Gospel had found its way into Nero's palace,\* and in many other places, or, as it may be read, among many other persons.

Some writers seem to have gone too far in denying that St. Peter was ever at Rome: the cause of Protestantism needs not the support of such a negation. Undoubtedly the account of Peter's martyrdom there, with that of St. Paul, rests on a foundation sufficiently strong—the concurrent voice of antiquity. His first epistle, by an expression at the close of it, seems to have been dated thence; for the church at Babylon,† according to the style of Christians at that time, could be no other than the church at Rome: of the literal Babylon we find nothing in the writers of those days.

\* Phil. i. 13.

† 1 Peter v. 13.

The epistle to the Romans, while the world endures, will be the food of Christian minds, and the richest system of doctrine to scriptural theologians. It is in this that the Apostle sets forth the grand fundamental truths of the Gospel, with more clearness and force of argument, than in any other of the epistles, and having laid this solid foundation, he builds on it a superstructure at once beautiful and elegant. Who can read the last five chapters of his epistle to this church—from the 12th to the end—without being struck with the loveliness and beauty of the Christian character, when resembling, in any measure, the model he has given. “Let love be without dissimulation” . . . . “Be kindly affectioned one to another with brotherly love, in honour preferring one another” . . . . “Bless them which persecute you, bless and curse not” . . . . “Be not overcome of evil, but overcome evil with good.” His injunctions to be subject, or obedient, to the higher powers deserves the attention of Christians in all ages, but probably, in no one, has it been more necessary to enforce the duty than in this, our day, of insubordination and affected liberality. The argument on which he founds this command, is not in the slightest degree to be controverted: “there is no power but of God; the powers that be are ordained of God.” It need not, however, excite our surprise that the generality of men do not seek to conform to this model; it is too lovely and too beautiful to suit their taste—they have not the faculty to appreciate its excellence; their minds and feelings are regulated by a standard too low to have any idea whatever of the true nature of Christian principle, and its effects on the life and character. It is in the view of those; and of those only, who are governed by this principle, that the apostolic injunctions have any excellence, and indeed it is to such only that the epistles are addressed. It may be well to call the reader’s attention to this. To the Corinthians the address is “to the church of God, to them that are sanctified in

Christ Jesus, called to be SAINTS." To the Galatians it is—"to the CHURCHES of Galatia." To the Ephesians it is—"to the SAINTS which are at Ephesus, and to the FAITHFUL in Christ Jesus." To the Philippians it is—"to all the SAINTS which are in Christ Jesus, which are at Philippi, with the bishops and deacons;" so of the rest in every case: it supposes that those who were addressed were Christians not in name only, but by having received Christ Jesus as a Saviour, and by being united to him by a living faith. To the Romans the address is equally distinct: "to all that be at Rome, BELOVED OF GOD, CALLED TO BE SAINTS." In this refined and voluptuous city were found some who feared God, and worshipped him in sincerity and in truth. The great object of the epistle to the Romans is to set forth the important doctrine of justification by faith alone, without the deeds of the law: this humbling doctrine lays the axe to the root of all human merit; and it is against this that the natural pride of the human heart raises such opposition; but if the Apostle's words are to be received in their plain and literal interpretation, nothing can be clearer than his argument on this subject. He declares that "all have sinned," that "all the world is become guilty before God," therefore it is that the whole human race is cut off from all hope of being saved by any thing in themselves, that they may be "justified freely by his grace, through the redemption that is in Christ Jesus:" by this, boasting is excluded on the part of man, and the glory of our salvation is given to God: he sums up the argument by this remark, "Therefore we conclude that a man is justified *without* the deeds of the law."\*

It has often been a matter of surprise to us, that any should be found who receive the Scriptures, as the Word of God, and yet contend against this doctrine; but such there are: and our surprise is in no respect lessened,

\* Rom. iii. 23—31.

when we find that these very persons urge the same reasoning against the doctrine, which the Apostle anticipates and refutes. How often do we hear it said, if men are to be justified by faith alone, without the deeds of the law, or any of our own performances, does not the law lose all its controlling power over us, and we may commit sin without any remorse of conscience: the Apostle thought otherwise; what, saith he, "do we then make void the law through faith? God forbid: yea, we establish the law." The law has indeed lost its condemning power over those who hope for the favour of God, otherwise than for having obeyed its precepts, but these fulfil its commands in a manner more acceptable than those who serve him with a slavish fear: the principles of the gospel ruling in their hearts, they bring forth the "fruits of righteousness," which fruits are a transcript of the moral law.

To follow the Apostle's reasoning on this subject, or even to notice all its leading points, would take us beyond the limits of our work; we have however deemed it right to call the attention of our young readers to it, as one of the deepest importance, and the more so, as the prevailing divinity of the present day does not announce it in its decided character: it is too much shrouded by the fear of man, who thinks that the truths of God need to be upheld by his inefficient hands, or protected by casuistry, and unwarranted compromise. We cannot, however, forbear to notice the happy result of receiving this doctrine: we give the simple and conclusive word of scripture—"therefore being justified by faith, we have peace with God, through our Lord Jesus Christ:" peace ruling in the heart and conscience, on a well grounded hope that we are accepted for Christ's sake, and that we shall not come into condemnation:\* it is this that brings the mind into communion with God, and fellowship with his Son—it is this that actuates to

\* Romans viii. 1.

all holy obedience, raises the affections above the world, fixes them on higher objects, and purifies the mind and spirit:—"and every man that hath this hope in him purifieth himself."\*

#### COLOSSE.

We know very little of the history of the Colossian church. Colosse was a city of Phrygia, situated near to Laodicea and Hierapolis. The church was probably founded by Epaphras, whom Paul styles his "dear fellow-servant," and who had been the minister, although at the time the epistle was written, he was a prisoner with the Apostle at Rome. A high commendation is given of Epaphras: he is described as "labouring for them in prayers that they may stand perfect and complete in all the will of God." Philemon, to whom Paul addressed an epistle, dwelt at Colosse: this man had a slave named Onesimus, who deserted from his master, probably not without depredations on his property: he wandered to Rome, where the grace of God, by the preaching of Paul, met him, and he was converted from the evil and the error of his ways; he is sent back to Philemon, at Colosse, with an epistle, recommending him to be received, "not as a servant, but as a brother beloved." Archippus, whom Paul styles his "fellow soldier," was at this time the pastor: to him Paul deemed it necessary to give an admonition; "take heed to the ministry which thou hast received in the Lord, that thou fulfil it;" probably he had heard of some neglect in his pastoral duties, and therefore gives him this admonitory caution. Whether the church at Colosse was divided into smaller communities we have no certain information, but from the expression, "and the church which is in his house,"† alluding to Nymphas, and again addressing Archippus—"and to the church in thy house,"‡ we have the Apostle's definition of the

\* 1 John iii. 3. † Col. iv. 15. ‡ Philemon 2.

term "Church:" in its real and spiritual meaning: it is a number of persons joined together in christian fellowship, and thus constituting a christian community. The author of "the Christian Remembrancer," in another of his works, gives the same definition, "sometimes a very few persons indeed, a family in a house, or if we may follow Tertullian, three laymen met for worship may make a church;" but he further observes, "the great idea of the word *Church*, to which all other senses only minister, or are subordinate, must be taken to be persons especially called out, or chosen, from the common mass of the world, a people for a particular purpose:"\* and herein agrees the nineteenth Article of the Church of England, "The visible church of Christ is a congregation of faithful men, where the pure word of God is preached." It may seem to some unnecessary to trouble the youthful reader with this distinction, but we never consider it a useless task to disabuse the mind of a misconception, although it may not amount to a dangerous error.

Paul had never been at Colosse—the brethren had "never seen his face in the flesh," but he felt strongly for them, so strongly, that he describes the feeling as a "great conflict," and earnestly desires "that their hearts might be comforted, being knit together in love:" this desire seems not to have been occasioned by any fear, on his part, that they were deficient in this christian grace, for he gives thanks to God that their love abounded,† but he exhorts them, for this reason, that it should "abound yet more and more:" yet he had fears lest they should be enticed away from the simplicity of the gospel, "through philosophy and vain deceit." He therefore enjoins them to beware of those who teach the "traditions of men, the rudiments of the world," rather than the simple doctrine of Christ crucified,

\* Serle's Church of God, *Art.* "Church."

† Col. i. 4.

There were also some among the Colossians, who would impose on them the observance of the Jewish ritual; but he would not allow them to sacrifice their christian liberty, or be oppressed with those ceremonies "which are a shadow of things to come."\* The spiritual mind will find rich food for nourishment in this epistle, and those, who would regulate their conduct by the Word of God, will find directions applicable to every relation in life.

#### EPHESUS.

Extensive as the labours of St. Paul were, as we learn from St. Luke's narrative, it is evident from the epistles that he is far from relating the whole of them. We cannot learn, for instance, from the Acts of the Apostles, when he visited Crete; yet the short epistle to Titus, whom he left there with episcopal authority, to ordain ministers in every city, and to regulate the church, shows that that island of an hundred cities had been considerably evangelized, and that many persons proverbially deceitful, ferocious, and intemperate, had undergone a change, and had become obedient to the Gospel of Christ. St. Paul's first visit to Ephesus was after he had left Corinth: at this time he tarried not long, but his labours must have been very acceptable to his hearers, as they were unwilling that he should depart; but he left them for the present, as his desire was to be at Jerusalem at the feast of Pentecost, promising to return to them: he left with them Priscilla and Aquila, who were afterwards joined by Apollos, a Jew converted to the faith of Christ, whose knowledge at first was very imperfect, "knowing only the baptism of John," but he was afterwards more fully instructed by Aquila and Priscilla: Apollos afterwards passed over into Achaia, where his labours, it is probable, were abundantly successful, as he is described as "an eloquent man, and mighty in the Scrip-

\* Col. ii. 17.

tures," . . . . . "for he mightily convinced the Jews, and that publicly, that Jesus is the Christ."

Some time after Paul came to Ephesus again, and preached three months in the Jewish Synagogue, but the usual perverseness of the Jews induced him to desist, and to form the converts into a distinct church. One Tyrannus lent his school for the service of Christianity, and in that convenient place, for the space of two years, the Apostle daily ministered, instructed, and disputed; and thus the whole region of Asia Propria, had, at different times, an opportunity of hearing the gospel.

A remarkable occurrence took place at Ephesus, shewing an attempt to accomplish by satanic influence, what could only have been effected by faith in the name of Jesus Christ. God having "wrought special miracles by the hands of Paul," and among other things, that of casting out evil spirits, some "vagabond Jews" attempted to do the same thing, thinking it could be accomplished by the *name* of Jesus only, by whomsoever spoken, independent of a reliance on his power: a distinction this, of too little weight, in the divinity of the present day. Sceva, one of the Chief Priests, had seven sons, all of whom attempted this,—the evil spirit obeyed them not, but the man in whom it was, and who acted under its influence, leaped upon them, and overcame them. Even this evil design, was, by the providence of God, and by the influence of his grace, overruled for good, for "fear fell upon them all, and the name of the Lord Jesus was magnified."

No place on earth was more devoted to idolatry: the effect of which was seen in a commotion, raised by Demetrius, a silversmith, who made shrines for Diana, against the Apostles, with his companions Gaius and Aristarchus. Fearing to lose his trade, as Paul had taught—that "they be no gods, that are made with hands," Demetrius stirred up the people against them, and the commotion probably would have cost Paul his life, had not his friends interfered on his behalf.—Acts xix. The tumult



was at length quelled by the prudence of the town clerk, who, in a cool and dispassionate address, persuaded them of the folly of their proceedings, and induced them to desist, promising redress in a legal way, if they had any thing to complain of cognizable by the law. This may have been that season of extreme distress, which he felt in Asia, and which he describes so pathetically in his epistle to the Corinthians.\* Three years he had laboured with great success, and he had the precaution to leave pastors to superintend that, and the neighbouring churches; but he foresaw with grief, as he afterwards told these pastors, in a very pathetic address when he had sent for them to Miletus, that their purity would not continue unstained.—Acts xx. Wolves would enter in among them to devour the flock; and among themselves heretical perverseness would prevail, and produce pernicious separations. The corruption of this excellent church seems not, however, to have taken place until after he had written to them his epistle. “Remember therefore from whence thou art fallen.”†

It appears that Timothy was chief pastor at Ephesus in Paul's absence.‡ The first epistle to him throws some light on the state of this church during his ministration among them. There were some persons of a Judaical and legal turn of mind, who endeavoured, by contentious questions, to pervert the simplicity of evangelical truth. There were others of an opposite character: two are particularly mentioned, Hymenæus and Alexander,§ who abused the profession of the faith to such open licentiousness, as to render their ejection from the church a necessary measure: this seems to have been done by a most solemn ordinance, which the Apostle describes as having “delivered them unto Satan,” to which proceeding reference is made in our Communion Service, although, because of the laxity of our discipline, it is now

\* 2 Cor. i. 8. et seq.

† Rev. ii. 5.

‡ 1 Tim. i. 3.

§ 1 Tim. i. 20:

seldom read. So early were the churches of Christ infected with the same evils, which at this day fail not to attend the propagation of divine truth! From the direction which he gives to Timothy, concerning the regulation of public worship, and the character and conduct of church officers, it appears indeed that ecclesiastical polity had taken a deep root in this church. It was the charitable practice of the church at Ephesus, to maintain Christian widows at the public expense; but this liberality had been abused. Some young widows had been living a life of ease, and had thrown themselves as a burden on the religious community, exchanging the love of Christ for the love of the world. As an idle life is a great source of evil, the Apostle recommends that these should marry again, which would furnish them with domestic employments, rather than that they should be supported by the church in a state of indolence. The widows who should be maintained by the public stock, he recommends to be those who were far advanced in life, of eminent piety, and distinguished for their works of charity. —1 Tim. v.

It should seem that the females of Ephesus needed peculiar admonition, as Paul directs other injunctions to them: probably they were too much disposed to adorn their persons, and too regardless of that "ornament of a meek and quiet spirit," which, as the Apostle Peter observes, "is, in the sight of God, of great price," for the exhortation that "women adorn themselves with modest apparel" . . . . "not with costly array," implies the former, and the exhortation that immediately follows—"let the women learn in silence with all subjection," . . . "not to usurp authority over the man, but to be in silence," intimates the latter: even the wives of the deacons needed a charge to "be grave, not slanderers, sober, faithful in all things"—1 Tim. chap. 2 and 3. This remark will not, in the least, diminish the force of the truth, that the Scriptures are of general application, and not to be restricted to one particular church; for

although the Apostle's exhortation may be applicable to all churches and in all ages, yet it may have had its rise in one particular church, and for this very reason, that the circumstances of that church needed it.

Timothy was still the Pastor at Ephesus when Paul was a prisoner at Rome, from whence the second epistle was addressed to him : by it we learn, that Onesiphorus dwelt at Ephesus, and when Paul was there attended on him with much solicitude during the whole time : likewise when he was a prisoner at Rome, he " sought him out very diligently, and found him" giving comfort to the Apostle by his devotedness and zeal. He did not lose his reward—the apostolic benediction rested on him and on his household. " The Lord give mercy to the house of Onesiphorus."—" The effectual fervent prayer of a righteous man availeth much." Onesiphorus must have returned from Rome to Ephesus when this second epistle was written, as we find him saluted, among the other Christian worthies, residing there at that time.

There is nothing in the second epistle to Timothy that seems to refer to the church at Ephesus in particular, but the directions are applicable to individuals of every church in every age. We cannot refrain calling the attention of our readers to one passage in particular, the right understanding of which would quiet much controversy. " The Lord knoweth them that are His." The secret purposes of God are known only to Himself "... " Let every one that nameth the name of Christ depart from iniquity." This is to be our evidence that we are included in God's purposes of mercy, that we depart from iniquity.

Nothing is known of this church after St. Paul wrote his epistle, until St. John wrote his short, but full, account of it in the Book of the Revelations. We shall however reserve this, until we give the history of the Seven Churches of Asia, of which Ephesus was one, in a separate section.

## THESSALONICA.

At Thessalonica another European church was formed, inferior in solid piety to none in the primitive times. This city had been rebuilt by Philip of Macedon, and had its name from his conquest of Thessaly. The greater part of the Thessalonian converts were idolators, who had been "turned to God from idols, to serve the living and true God."\* The Apostle Paul visited this city, accompanied by Silas; on their arrival they took up their abode with Jason, and according to his usual custom Paul went into the synagogue of the Jews, and for three sabbaths reasoned with them out of the scriptures,—preaching to them the doctrine of the resurrection. Many were converted, both of Jews and Greeks, "and of the chief women not a few;" but the turbulent and unbelieving, "took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people." The Apostles Paul and Silas having secreted themselves, their evil purpose was defeated: they then "drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down are come hither also" . . . . "saying that there is another king, one Jesus." The rulers of the city seem to have been perplexed how to treat the matter, but as the Apostles, against whom the principal charge was made, could not be found, they were satisfied with taking security of Jason, and of the brethren, and let them go. During the night the Apostles Paul and Silas left the city, and went to Berea.—Acts xvii.

It does not appear whether Paul had time, during his short sojourn among the brethren at Thessalonica, to ordain elders over them, or whether he afterwards sent any other of the Apostles for this purpose, but we find that they were not without pastors when he wrote his

\* 1 Thess. i. 9.

epistle to them, which was not long after, and that he exhorts them to esteem these pastors "very highly for their work's sake."\* As Timothy was sent to them while Paul was at Athens, it is probable that he then ordained elders, and otherwise regulated this church; the report brought by Timothy on his return was highly consolatory to Paul, for it was "good tidings of their faith and charity."† There was however, a measure of the old leaven at work amongst them; it should seem that there were contentions among the people, for he immediately adds, "and be at peace among yourselves;" but how strikingly does the genius of Christianity display itself in his exhortation to them; "Now we exhort you, brethren, warn (not coerce) them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men."

The Thessalonians, like other churches, were not exempt from persecution, which was raised against them by their idolatrous countrymen, as, in other cases, it was by the Jews.‡ The Apostles were desirous of visiting this church again, that they might administer to their comfort and encouragement during this trial, and more than once made the attempt, but the enemy of souls, ever watchful to counteract spiritual good, hindered them.§ We pretend not to define the extent of satanic influence to which we are subject at the present day; but as the Apostles were men "of like passions" with ourselves, influenced by the same feelings, governed by the same motives, we see no reason why satanic power should be more directed towards them than towards ourselves, when like circumstances call for a like opposition. We cannot be blind to the fact, that this doctrine is, at the present day, most unfashionable: we seldom hear it,

\* 1 Thess. v. 12, 13.

† 1 Thess. iii. 6.

‡ 1 Thess. ii. 14—18.

§ Idem.

even from the pulpits of those who seem to know and preach the truth; it is, however, part of the truth of Scripture, and, as such, should not be concealed.

So commanding and influential does the Apostle consider brotherly love among Christians, that he thinks it hardly necessary to enjoin it on them:—"but as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another."\* Great and commanding as this feeling was in the primitive ages, there is probably no one christian grace in which there has been so great a falling off in our day; and we incline to think it may be traced to that latitudinarian spirit which prevails amongst us—that habit of generalising which has been gradually creeping upon us. And these again may be traced to a spirit of worldly compliance—a greater regard to the opinions of men, than to the plain commands of the Word of God. The Apostle Paul was not so minded; "Even so we speak, not as pleasing men, but God which trieth our hearts."†

We are exhorted in several parts of the Word of God constantly to bear in mind the second appearance of the Lord Jesus Christ, as an event to be expected with hope and joy,‡ but in no part is it so much pressed on our attention, as in the two epistles to the Thessalonians. As a ground for consolation, it makes no difference whether it shall take place in our own day, or at a future distant time: it is now near eighteen hundred years since Paul wrote these epistles, yet he expected that a right consideration of the subject would have a consoling influence over them: after describing the last day, when "the Lord himself shall descend from heaven with a shout," when the dead shall be raised, and those who may be alive caught up into the air, he concludes by saying, "wherefore comfort one another with these words."§

\* 1 Thess. iv. 9.

† 1 Thess. ii. 4.

‡ Phil. iii. 20, 21; 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13.

§ 1 Thess. iv. 13—18.

The subject should be employed by us to induce a spirit of watchfulness, for come when it may, it will come suddenly, even "as a thief in the night."\* It may, however, repress that curiosity which desires to know the precise time of the Lord's appearing, to consider that the Thessalonians expected it in their day, and, on this account, some were "shaken in mind, and troubled," which the Apostle gently reproves, and assures them that that day shall not come until the "man of sin be revealed, the son of perdition:" there can be no doubt that this man of sin has been revealed in the Roman apostacy, we may therefore conclude that we are approaching the time, but whether so near as some apprehend, or whether it will yet be delayed to a distant period, we pretend not to offer an opinion. We would advise our young readers to let the subject have its beneficial influence on their minds, even as the Apostle prayed on behalf of the Thessalonians, and may "the Lord direct your hearts into the love of God, and the patient waiting for Christ."

\* 1 Thess. v. 1—11.

#### HISTORY OF THE JEWS, FROM THE DEATH OF TIBERIUS, A.D. 37, TO THE DESTRUCTION OF THE CITY.

We left the Jewish History in the former section at the death of Tiberius. The short and cruel reign of Caius Caligula† furnishes but few events relating to the Jews. The only one worthy of notice is the command that he sent to all the lieutenants of the Roman provinces to renew the attempt made by Felix, to have his statue erected in the public places, that he may be worshipped as a god. Petronius, who commanded the army in the neighbourhood of Judea, marched to Jerusalem, in order to enforce the commands of the Emperor, for the Jews refused to allow his statues to be set up in the temple.

† He was called Caius by the Jews, and Caligula by the Romans.

They assembled in great multitudes in a plain near Ptolemais, a city of Galilee, in order to make supplication to Petronius, hoping that he would grant their petitions on account of the numbers of the supplicants: in this they were not deceived, for he delayed for a time to execute the commands he received from Caligula; but thinking to overcome the obstinacy, as he termed it, of the Jews, he displayed to them the power of the Roman arms, leaving them to reflect on the necessity he was under to obey the commands of the Emperor; but neither expostulations nor threats could prevail. The Jews declared that they would not allow their temple to be defiled by the setting up of images in it—that they would rather die than allow the law of their God to be thus broken, and that if Petronius was determined to enforce the commands of the Emperor, he must extirpate the whole nation. Petronius was astonished at their zeal and determination, which in a measure overcame him, and he again delayed the execution of his purpose, in order to send to Rome to learn the Emperor's commands, after having represented to him the difficulty and danger of executing the decree. The rage of Caligula was unbounded on hearing that his injunctions had not been obeyed, and he even threatened to put Petronius to death. He sent most positive orders that his former commands should be enforced; but his death took place a short time after, and the news of that event having reached Petronius, before the order for the execution of the decree, it was of course suspended. The cruel and ambitious Caligula reigned only three years and a half.

Claudius succeeded, A. D. 41.—He appointed Cumanus Procurator of the Roman provinces, under whom the troubles of the Jews began, during the feast of unleavened bread, when there was an immense concourse at Jerusalem. At the time of the Jewish festivals it was usual for the Romans to have a large force in the city, to maintain tranquillity; a quarrel having taken place between the soldiers and some young He-



brews, they proceeded to assail each other within the precincts of the temple, when Cumanus ordered a body of troops into the cloisters, which drove the Jews into the city with so much precipitation, that they trode one on another, and occasioned the death of a great multitude. Josephus states, that not less than twenty thousand perished on that day, "insomuch that this feast became the cause of mourning to the whole nation."\* Several other tumults arose in Judea during the reign of Claudius, which were speedily suppressed, and the insurgents were in general crucified, but none of sufficient consequence, or rather they were of too frequent occurrence, to allow a place in this history. Claudius died A.D. 54, after a reign of thirteen years and eight months.

Nero began his reign, A. D. 54: his first act, in connection with Jewish History, was to enlarge the kingdom, by adding to it four cities, of which Tiberias in Galilee was one. Felix was made Procurator over the rest of Judea: during the time he was in power he employed his authority to rid the country of robbers, with which Judea was infested, to an extent which we, who live in times when governments are generally more vigilant, can form no idea. Josephus says, "As to the number of robbers he caused to be crucified, and of those that were caught amongst them, and whom he brought to punishment, they were a multitude not to be enumerated." To so great a degree did insubordination exist at that time, and so regardless were those in authority of the duties of their office, that crimes of the deepest dye were allowed to prevail almost without inquiry being made. A body of men existed, who were called Sicarii; these, sometimes for the sake of plunder, but more commonly to gratify

\* The immense numbers assembled at Jerusalem during the different feasts almost invariably caused some tumult; hence the cautious command of the chief priests, after they had consulted how they might take Jesus by subtilty. "But they said not on the feast day, lest there be an uproar among the people." Matt. xxvi. 5.

private revenge—and the slightest cause was sufficient to excite this—would murder their fellow citizens in the open street, and during the day. So great was the fear occasioned by this body of men, that every one looked with suspicion on his nearest friend. Jonathau, the high Priest, was slain by them, but the assassins were not discovered, at least they escaped punishment. It was strongly suspected that this was done by the secret command of Felix, as Jonathan had frequently reprovèd him for errors in his government. There were others who deluded the people by pretending to divine inspiration; or, so subtle is this delusion, that probably they really fancied themselves to be inspired: their works, however, proved otherwise, for their object was to procure innovations and changes in the government. They led the multitude into the wilderness, pretending that God would then show them signals of liberty. All these Felix, by a vigilance and vigour, at that time unusual, in great measure suppressed.

But an insurrection took place at this time, which was likely to be attended with more serious consequences. An Egyptian, who not only pretended to inspiration, but to be a prophet sent by God, got together thirty thousand men: these assembled on the Mount of Olives, and were ready to make an assault on Jerusalem. Felix, however, attacked them with a body of Roman soldiers, and destroyed nearly the whole. The state of society at this time must have been most deplorable: the most trifling occurrence would sometimes lead to the most disastrous consequences. A contest arose between the Jews and the Syrians as to who was the builder of Cæsarea, and whether it should be considered a Jewish or a Grecian city: the former contending it was built by Herod, the latter maintaining that, as it had images in it, which a Jew would not have allowed, it could not be a Jewish city. This contention rose to so great a height, that a great number of both parties left the city, in order to decide the

dispute by a recourse to arms, and which all the authority of the Jewish elders could not prevent; but the Roman soldiery, being mostly levies raised in Syria, took part with their countrymen and overcame the Jews, not, however, until a great number had been slain. Felix, thinking this sufficiently important, or perhaps to end the dispute without more bloodshed, chose out some of the most eminent men of both parties, and sent them to Rome, to argue the case before Nero.

Enough has been related of these insurrections to show the true character of the times, as compared with the more happy state in which we live; and we scarcely know a warning more likely to be effectual to the youth of the present day, and especially to that of the other sex, than the one for which we are supposed to write, than for them to be well acquainted with the Jewish History: here they would learn the true character, and usual result, of insubordination;—seditions, tumults, insurrections: these requiring, as they necessarily must, the interference of constituted authority, end in slaughter, confiscation, and banishment.

Nor was it only in these cases of violence that we have to contrast the former state of things with the present, and with so much advantage to the latter; but the streams of justice were in every channel polluted, and the more so the farther they were from the seat of government. Felix was succeeded by Festus as procurator, and he was equally active as his predecessor in suppressing robbers, and other disturbers of the public peace; but Festus was again succeeded by Albinus, who seemed to consider that he was placed in office for no other purpose than to enrich himself, and in a short time entirely destroyed all the good that the vigilance and energy of his predecessors had done to the country. He even authorized bands of robbers, by the payment of a sum of money, and under this licence many of the principal men of Jerusalem joined themselves to the Sicarii. Heavy taxes were laid on the people, which, instead

of being remitted to the Roman treasury, he kept himself; he even allowed prisoners to be released, of whatever crime they may have been guilty, if by any means they could raise money to purchase their liberation, so that in a short time there were none in the prisons, even as malefactors, but those who could not purchase their liberty.

Bad as Albinus was, Gessius Florus, who succeeded him, was still worse: he not only tolerated robbers, but shared in the plunder, and while Albinus confiscated the property of individuals to his own use, Florus demanded contributions from whole cities to an immense amount; the extortions and cruelties of this man, as described by Josephus, are almost incredible.

Soon after the appointment of Florus, Cestius Gallus, president of Syria, coming into Judea, the Jews thought it a fit opportunity to make their complaints against him; but he contrived to persuade Cestius that the charges were unfounded, so that no regard was paid to them: but so soon as the president left Judea, than he turned the full tide of his vengeance against the Jews; for he took occasion of a quarrel between them and the Gentiles, residing at Cæsarea, to take part with the latter, for the sole purpose of punishing the Jews. He allowed the Roman soldiers to pillage and murder all whom they chose: they entered into the houses, and indiscriminately slew men and women, and even infants, following those who fled from their violence into the narrow parts of the city, slaying some, and crucifying others: even many Jews who were of the Roman Equestrian order were sacrificed to the rage of Florus. Three thousand six hundred Jews were massacred in one day.

The exactions and cruelties were carried to such an extent, that they could be no longer borne patiently even by the Jews, accustomed as they were to oppression, and complaint was again made to Cestius, already mentioned as the president of Syria. Cestius sent one of his tribunes, Neopolitanus, to ascertain the real state

of affairs, and he, meeting with king Agrippa, as he was returning from Alexandria, they came together to Jerusalem. This was the same Agrippa before whom Paul pleaded, and who said,—“Almost thou persuadest me to be a Christian:” his character was well known to the Apostle, as he observes of him, when expressing his willingness to plead before him, “especially as I know thee to be expert in all customs and questions which are among the Jews;” he was himself a Jew, and held in very high estimation by the nation, on account of his extensive knowledge and wise conduct. Josephus calls him “a most wonderful man;” on this occasion also he was accompanied by his sister Bernice.

Agrippa found the Jews on the point of breaking out into open insurrection, and having called them together, he addressed them in a long speech, in which he strikingly depicted the folly of their conduct in contending against the Roman power. We would give the whole of this admirable speech, which is preserved, but it is too long for our limited space: it details at length the extent of the Roman power, and the ease with which it kept in subjection the many great and powerful nations subject to its sway. We particularly notice one remark in the speech of Agrippa, to show how ignorant the Romans were of the extent of the British Islands: they supposed them to be larger than the whole continent of Europe. We quote, in reference to Britain, the exact words of Agrippa’s speech. “Do you also, who depend on the walls of Jerusalem, consider what a wall the Britons had, for the Romans sailed away to them, and subdued them, while they were encompassed by the ocean, and inhabited an island that is not less than the continent of this habitable earth, and yet four legions are a sufficient guard for so large an island.” Our young readers will recollect that at this time the British Islands had not been circumnavigated, therefore their extent could not be known. The advice that Agrippa gave in this speech, not to withstand the power

of the Romans, was disregarded by the seditious Jews, who continued their tumultuous opposition: on this Agrippa increased the Roman force, which occasioned great slaughter, but the Romans themselves suffered severely.

At this time a tumult broke out in Cæsarea, where the inhabitants being joined by the soldiers, arose on the Jews, and slew upwards of twenty thousand, so that the city was entirely depopulated of its Jewish inhabitants: nor was this massacre confined to Cæsarea; in Askelon two thousand five hundred were slain; in Ptolemais two thousand; in Tyre, in Hippos, and Gadana the slaughter was proportionate, but in Alexandria was the conflict most severe, on account of the Jews having equal privileges with the inhabitants: these privileges were granted to them by Alexander the Great, on account of the assistance that the Jews had rendered him in his expedition against the Egyptians, but which raised the hatred of the inhabitants against them; in their attack they spared neither age nor sex, the houses were plundered and then set on fire, so determined were they to extirpate all that remained of the Jewish population. The city actually overflowed with blood: fifty thousand lay at one time unburied, piled up in heaps.

It may excite surprise in some of our readers, that such a number of persons could be found in Judea, and the country immediately surrounding it, to sustain such immense losses as they experienced in their wars: a short quotation from Josephus in relation to Galilee will explain this. "The soil is universally rich and fruitful, and full of the plantations of trees of all sorts, in-somuch that it invites the most slothful to take pains in its cultivation by its fruitfulness; accordingly it is all cultivated by the inhabitants, and no part of it lies idle. Moreover the cities here lie very thick; and the very many villages that are here are every where so full of people, by the richness of the soil, that the very least of them contains above fifteen thousand inhabitants."

We who live in these times of moderation and tolerance

can form no idea of the dreadful evils under which the provinces of the Roman empire groaned, when under the sway of merciless governors. The consideration of the subject is not, however, without its use : the contrast of our own happy state, compared with that we have described, should cause our hearts to be raised in joyful thanksgiving to the God of providence, who caused our lot to be cast in these happier times, and should lead us to reflect whether the change in our own state, as desired by some, may be attended with all those advantages which are anticipated, or whether the result may not be, that as Rome had one tyrant, we may have many.

Cestius now collected an immense army, being determined to bring the war to a close : he was accompanied in this march by Agrippa, whose counsel he so much valued. He first came upon Zabulon, a city of Galilee, of which the buildings were very magnificent : this, after it had been plundered by the soldiers, was burnt to the ground. He then directed his march on Jerusalem, which at this time was full of people, as it was the feast of tabernacles. The rage of the Jews knew no bounds—hoping to revenge the blood of their countrymen, and confident in their numbers, they left the city, and made their attack on the Romans even during the sabbath : in this they succeeded, for they broke through their ranks, killed upwards of five hundred men, and pursued the rest to Bethoron ; they surrounded the city, waiting till the Romans should leave it to fall on them ; but disagreements having broken out among the Jews, Cestius and Agrippa took advantage of the circumstance, collected the whole of their army, attacked the Jews in their position, and drove them to Jerusalem : hither he marched his whole army, and took possession of the suburbs, and had begun his attack on the city itself, when he suddenly, and without any reason, in a military point of view, withdrew his army. This the Jewish Christians considered as a providential interposition in

their favour, and an intimation to them that now was to be fulfilled the prophecy of Daniel concerning Jerusalem; and they were warned by it; to obey the command of God as recorded by the Evangelists; when our Lord says, "and when ye shall see Jerusalem encompassed with armies, then know that the desolation of it is nigh. Then let them that are in Judea flee to the mountains, and let them that are in the midst of it depart out; and let not them that are in the countries enter therein; for these be the days of vengeance, that all things that are written may be fulfilled;" which induced many Jewish Christians to leave the city.

This retreat of Cestius was as disastrous as it was remarkable; the Jews, taking courage, followed in his rear, and harassed his army at every favourable opportunity, avoiding to make an attack in the open plain, where the Romans would have so much advantage by their military skill, and number of cavalry; but while passing through narrow passes and defiles, the Jews, from the heights above, threw their darts at them, and hurled large masses of stone from the mountains, slaying numbers: in this retreat the Romans lost nearly six thousand men, and the Jews scarcely any. The Romans, however, soon retaliated on them for this their disgrace, for joining the inhabitants of Damascus, they arose upon them, and slew ten thousand in one day.

After the defeat and slaughter of the Roman army, the Jews returned to Jerusalem, and began to strengthen the works of the city, expecting that the Romans would come upon them with a greater force. Nero was at this time in Achaia, and Cestius sent Saul, one of his ministers, to inform him of the distress they were in: Nero appears to have been deeply affected by the disgrace sustained by the Roman arms, and he was determined to punish the Jews. Vespasian, the future emperor, was appointed the commander of the forces to be sent against them. The Jews, however, were not idle; many new appointments were made, and Josephus,



the historian, was made governor of Galilee, and commander of the Jewish army: he immediately raised sixty thousand men, and trained them after the Roman method. Josephus established himself at Jotapata, a strongly fortified city of Gallilee, and hither was led the Roman army, commanded by Vespasian himself, and assisted by his son Titus. We pass over the memorable siege of Jotapata, which employed the Romans a considerable time: there are, indeed, very minute details of this siege, but they consist principally of the straits the Jews were reduced to; for although the city was abundantly supplied with corn, yet there was a great scarcity of water, as they had no other means of supply but from rain: the city was at last betrayed by a deserter, and it was taken possession of by Vespasian, and forty thousand Jews were put to the sword; Josephus himself was taken prisoner, but his life was spared. —A.D. 67.

A remarkable occurrence took place when Josephus was brought before Vespasian. The general having informed him that he intended to send him a prisoner to Nero, he saluted Vespasian as emperor, intimating in his address that there was no occasion to send him to Nero, as he stood before the emperor: whether this was a stratagem to gain the favour of Vespasian; or whether he concluded from his eminence, and talents as a soldier, he would succeed to the empire; or whether a spirit of prophecy was given to him as it was to Balaam, and of the same character, we pretend not to decide; neither can we say whether this exclamation of Josephus, first suggested the idea to Vespasian, or whether, having before entertained it, he was pleased and encouraged by what Josephus said; but the result was, that he changed his purpose of sending him to Nero, and had him kept in confinement.

After he had reduced Jotapata, Vespasian laid siege to Joppa and Tiberias, both of which surrendered to his victorious arms. He then came to Tarichææ, a strongly

fortified town situated on the banks of the lake of Gennesaret. He gave the command of the besieging army to his son Titus, who, previously to his attack on the city, addressed the Romans in a spirited harangue preserved by Josephus. Titus ordered an assault, and was the first to enter the city, which speedily surrendered. Taricheæ being a sea port, a number of vessels were collected in the harbour: many of the Jews took refuge in these, and endeavoured to escape; but the Romans having likewise ships on the lake, pursued after them, and destroyed the whole without any pity, even towards those who, while swimming, after their vessels had been sunk, petitioned for their lives. So great was the slaughter of the Jews, that the waters of the lake are said to have been dyed by the blood of the slain, although it was nearly twenty miles in length and five wide. It may amuse those of our young readers, who have any knowledge of modern naval affairs, and of the tremendous conflict that takes place between our immense ships of war and those of the enemy, when they meet in combat, to compare a naval fight of the present day with one on so small a lake; but it should be borne in mind that naval power was then in its infancy, and that what are called ships, both in the Scriptures, and by Josephus, were no larger than a man of war's *boat* of our own times.

The affairs of the Jews, as a nation, were now drawing to a close, that both the purposes and judgments of God might be accomplished; for nothing further remarkable occurred in them till Titus laid siege to Jerusalem; except the taking of Gamala, a city situated on the opposite side of the lake to Taricheæ, but more inaccessible by its natural fortifications, and strongly fortified by art—Josephus having built a strong wall round the city. We shall not dwell on the particulars of this siege, although the city was defended with the most determined valour, as it will be necessary to reserve our space for the details of the siege of Jerusalem, being an event so

celebrated in history, and so important in its results—even the total dispersion of the Jews as a nation: and in this state they will remain, notwithstanding the puny efforts of man to give them political existence; until that time when they shall again be collected, with their long-lost brethren, the ten tribes of the house of Israel, and, when re-united, shall re-inhabit the holy land forfeited by their disobedience.

As Jerusalem was taken during the reign of the Emperor Vespasian, and the army employed was under the command of his son Titus, they are more immediately connected with Jewish affairs, we shall therefore enter somewhat more fully into the history of their lives, and of those circumstances which led to their advancement, than of the other Roman emperors. On the death of Nero, Vitellius, who commanded the army in Germany, was proclaimed emperor in the west, but the soldiers who composed that of Judea and Egypt, would not allow Vespasian to be passed over, viewing him as a man of greater talent than his rival, of more experience as a general, of a more virtuous character, and as having a son to succeed him, remarkable for the same excellencies as his father. They offered the empire to Vespasian, but he declined it—not as Augustus intended, when he proposed to descend from his high station, that he may establish his power more firmly—in declining the dignity, it was that he may not be encumbered with its burthens. The soldiers would not allow of his refusal, and surrounding him with their drawn swords, declared that they would kill him, unless he would allow himself to be proclaimed: he at length yielded to their entreaties, and being thus placed at the head of the empire by the army in the east, he employed all his energies to gain the object—the dominion over the whole empire. Vitellius, his rival, having defeated Otho, who also aspired to the empire, marched to Rome, and was in possession of the city, and acknowledged by the senate. Vitellius was remarkable only for his extravagant living

and his vices : a man without talent, energy, courage, or indeed any quality fitting him for so high a station, therefore a weak antagonist to the virtuous and warlike Vespasian : he was murdered by the soldiery in Rome, his dead body dragged through the streets of the city, and then thrown into the Tiber with every mark of ignominy. During this conflict Rome was subject to the most dreadful ravages : thousands of those who had espoused the cause of Vitellius were slain, and the whole city devoted to plunder.

Vespasian was at this time at Alexandria, where he remained for some months : and it is somewhat amusing, at this time, to consider the principal cause of his remaining there, viewing him as contending for an empire, and the necessity of his being at Rome : it was winter, and the weather boisterous—and so dangerous was the navigation of the Mediterranean considered, at that time, that he deferred his voyage until the spring ; when he left Titus to conduct the siege of Jerusalem, and proceeded to Rome. There might, however, have been other reasons which induced him to remain for a time at Alexandria ; he might have wished to set in order the affairs of that distant province, that he might feel himself less encumbered on his entering on warlike operations : however, he dispatched his general Mutianus to Rome, who prevailed on the senate to acknowledge him and the army in the west.

It appears that Vespasian was confirmed in his decision to accept the empire, considering his elevation as an instance of the interposition of divine Providence, not forgetting the prediction of Josephus already related. Josephus had been in confinement since he was taken prisoner at the siege of Jotapata, although treated with great indulgence by Vespasian, who was probably desirous of ascertaining, by the result, if he was sincere in his expectations, that the prophecy would be fulfilled, or merely an impostor, in order to accomplish an object : however, Vespasian, on his being proclaimed emperor, ordered him to be liberated, saying—" it is

a shameful thing that this man, who has foretold my coming to the empire before hand, and been the minister of a divine message to me, should be still retained in the condition of a captive." Josephus was not only set at liberty, but, at the request of Titus, his chains were broken in pieces, which was a practice among the Romans when they would remove the ignominy of having been a prisoner, and placed a man in the same state as if he had never suffered that disgrace.

Josephus was with the Roman army during the whole time of the siege, which occupied six months, and was frequently employed by Titus in the attempt to persuade his stubborn countrymen to return to their obedience; but we reserve the particulars of the siege for the next section, in which they will be detailed. Titus having carried the city by assault, distributed rewards and honours to his army: to some he gave spears of gold, to others ensigns of silver, and promoted them to a higher rank: he then went to Caesarea Philippi, where he continued some time, giving feasts and exhibiting shows to the inhabitants in honour of his conquering army. After he had passed through Syria, and in other cities having again entertained the people with similar exhibitions, in celebration of his victories, he proceeded to Rome, when he joined his father Vespasian. The senate decreed them a triumph, in which was exhibited the captive Jews and their two leaders, Simon and John, and was one of the most magnificent that had ever been witnessed by the citizens of Rome.

#### THE SIEGE OF JERUSALEM.

If the siege of Jerusalem, which we are about to describe, consisted only of military operations as were practised in those days, such as the digging of trenches, the raising of banks, the planting of engines for the purposes of attack, the battering of the walls, and other modes of assault, we should think it unnecessary to

trouble the young reader with them, although in the general account of the siege, it will be right to detail them: but independent of its importance, both in its character and its results, the siege contains many interesting particulars, which indeed give it an air of romance, and many indeed almost exceeding belief, but adding very much to the interest it excites, while reading, under the conviction that the events are literally true.

At the time that Titus was marching his army to Jerusalem, the city was divided into parties, which contended with each other: of the two that were most powerful, one was headed by Simon, the other by John; a third, acknowledged Eleazar as its leader, which, having been suppressed, these furious zealots, and their partizans, were in continual conflict, immense numbers were slain on both sides, and much injury done to the outer works of the temple; but the greatest calamity that could befall the city took place in the destruction of the corn, and which much accelerated the success of the siege. The object of attack by one party against the other was the houses containing the corn, and so large a quantity was destroyed, which, had it been preserved, would have sustained the inhabitants many years: such was the state of this devoted city when Titus, to use a military phrase, sat down before it.

Titus having collected his army at Cæsarea and the neighbouring towns, marched to Jerusalem. On his approach to the city, to ascertain the strength of the walls, he was exposed to most imminent danger; a number of Jews, issuing from one of the gates of the city, surrounded him, and the small party that accompanied him; there seemed no way of escape, but by boldly attacking the assailants and cutting his way through them; this he effected by an astonishing instance of prowess and valour: this comparatively trifling event need not have been noticed, but to show the protecting providence of God over him: he had a commission to fulfil, and until it was executed, in the accomplishment of the pur-

poses of God, in his righteous judgments, he was to be preserved, though exposed to danger, from which, according to human appearance, there was no possibility of escaping.

The two parties of Simon and John, on the near approach of the Romans, laid aside their dissensions, and agreed on a sally to destroy the assailants; the attack was on the tenth legion, while fortifying their camp on the Mount of Olives. They issued from the city in such immense numbers, and so violent was the assault, that Josephus compared the effect to the power of missiles propelled from an engine. The attack was unexpected, and threw the Romans into confusion: they would have been all slain, had not Titus sent another legion to their assistance, on which the Jews retired, but greatly encouraged by this instance of their success.

This caused Titus to suspend his operations for a time, on which the leaders of the two parties renewed their contentions. A vast number of Jews had at this time assembled in the city to celebrate the feast of unleavened bread, in commemoration of their deliverance from Egyptian bondage. The party of Eleazar was the most devout, and while performing their devotions in the temple, John, who seems to have paid no regard to the sanctity of the holy place, sent in a number of men, as if to join in the worship, clothed with the vestments of religion, but with armour and weapons underneath: these attacked the other party, and slew a great number. John then seized on the temple, and all the warlike implements it contained; for it was used not only as a place for the peculiar ceremonials of Jewish worship, but the outer works were as a military defence. There cannot be a stronger proof of the real irreligion of the Jews, than their thus polluting the temple, which God had so peculiarly sanctified; and while they were apparently devout, and zealous in the observance of the typical ceremonials of their law, they were totally regardless of its essential principles.

DESCRIPTION OF JERUSALEM.

Before entering on the minute and interesting particulars of the siege, we propose giving the description of the city itself, which will greatly assist our readers in the understanding of its details.

The city stood on two hills, with a deep valley between: in this valley the corresponding houses met. The city itself was divided into three parts: the city of David, or upper town, was the most ancient; Salem, or lower city, was next built, and afterwards Bezeta, or new town: the whole formed a figure not unlike that of three triangles joined together. In the former stood mount Zion; Solomon's palace, the Queen's house, and David's sepulchre, were also in this part, all splendid buildings: in Salem stood Herod's magnificent palace and the theatre; and the new town, built mostly for the purposes of trade, contained the beast, fish, and other markets: on the eastern side, and about the centre, between the city of David, and the new town, stood the Temple: and on the north-western corner of the temple was the castle Antonio, a strong fortification, and which served as an outwork to the temple itself. The pool of Bethsaida, which was in the sheep market, was on the opposite angle of the temple.

Mount Calvary was without the walls: on the north western extremity; the road to Emmaus lay over this mount.

We now proceed to a description of the fortifications: the height and thickness of the walls, and the strength of the towers, almost exceed belief, and excite our wonder that any machinery, that could be brought to act on them, could batter them down. Two sides of the city were fortified by three walls, but on the other two sides, which were protected by an almost impassable valley, there was but one wall. It will be sufficient to give a description of one, and we choose the outer wall, as more minutely de-



scribed by Josephus. It was the custom of the Jews to build their defences on great and precipitous eminences, which added much, not only to the height in appearance, but to the actual strength of the fortification. This outer wall was ten cubits thick. Our young readers will understand that a cubit is somewhat more than 21 inches, or a foot and three quarters of our measurement, consequently this wall must have been 18 feet wide; its height was only 20 cubits, which seems disproportionate to its thickness; but on it were raised battlements and turrets, making an addition of five cubits; on these again were towers, at intervals of two hundred cubits, twenty cubits high, and twenty broad; they were square and solid, and so exquisite was the workmanship as not to be inferior to the temple itself: on this solid cube of twenty cubits were built rooms of great magnificence, and over these other rooms, and cisterns to receive the rain, which was an object of great importance at that time; for although wells were then in use, they were not in great abundance, as at present, and the mode of raising water by the means of the pump, and the pressure of the atmosphere, was not then known: so that the walls, battlements, tower, the two tiers of rooms, and the cisterns, and all these raised on lofty hills, must have been an immense height from the plain below, and presented an appearance the most imposing that can be imagined. The circumference of the city was thirty-three furlongs, or about four of our miles. We give the further description in the words of Josephus himself, as it may be supposed that we had misunderstood him in his description of the immense stones with which the walls and towers were composed; and the magnitude and splendour of the fortifications and buildings: it must, however, be recollected that the ancients had a method of raising weights with which we are now unacquainted.

“ Now as these towers were so very tall, they appeared much taller by the place on which they stood; for that very

old wall, on which they were, was built on a very high hill, and was itself a kind of elevation that was still thirty cubits taller, over which were the towers situated, and thereby were made much higher in appearance. The largeness also of the stones was wonderful, for they were not made of common small stones, nor of such large ones only as men could carry, but they were of white marble, cut out of the rock; each stone was twenty cubits in length, ten in breadth, and five in depth. They were so exactly united to one another, that each tower looked like one entire rock of stone, so growing naturally, and afterwards cut by the hands of the artificers into their present shape and corners; so little, or not at all, did their joints or connection appear. Now as these towers themselves were on the north side of the wall, the King had a palace inwardly thereto adjoined, which exceeds all my ability to describe it;\* for it was so very curious as to want no cost or skill in its construction, but was entirely walled about to the height of thirty cubits, and was adorned with towers at equal distances, and with large bed chambers that would contain beds for a hundred guests† a piece, in which the variety of the stones is not to be expressed, for a large quantity of those that were rare were collected together. Their roofs were also wonderful, both for the length of the beams and the splendour of the ornaments. The number of the rooms was also very great, and the variety of the figures that was about them was prodigious; their furniture was complete, and the greatest part of the vessels that were put into them were silver and gold. There were besides many porticoes, one beyond another, round about, and in each of those porticoes, curious pillars; yet were all the courts that were exposed to the air every where green.”—JOSEPHUS: *Antiquities*.

\* This was Herod's palace already mentioned.

† This would not exactly comport with modern notions of propriety, but it must be borne in mind that the immense concourse of people that was assembled at Jerusalem during the feasts, made such an expedient necessary, though not according to the general practice of the times; hence there was not room at the inn for Mary at the time that Jesus was born.

## THE TEMPLE.

Solomon, it is known to all, built the first Temple, by the command, and under the immediate direction of God, by inspiration : this exceeded in magnificence and splendour, either of the two afterwards built. This temple was destroyed at the time that Jerusalem was taken after the second siege by Nebuchadnezzar, and all the sacred vessels carried to Babylon, B.C. 588 ; although the Babylonish captivity is to be dated from a period of eighteen years earlier, when the city was first taken, and the Jews became tributary to Nebuchadnezzar. The building of the second temple was begun, B. C. 536, in consequence of a decree issued by Cyrus, in the fulfilment of the purpose of God, as recorded by Jeremiah in his prophecies.\* The books of Ezra and Nehemiah record the particulars of this building, and the opposition that was raised to it by the enemies of God and of truth. After a lapse of five hundred years this second temple became dilapidated, and Herod during his reign proposed to rebuild it, but the Jews, fearing he would not have the means for so great an undertaking, objected to the old building being taken down. On this Herod declared that he would not remove a single stone, until he had prepared sufficient materials for the whole work : in two years, and by the employment of ten thousand men, besides a thousand others to superintend them, every thing was in readiness, all the timber and stones squared, and otherwise prepared, for use ; the old building was removed, and the new one begun, B. C. 18. It has been related by some, that this immense structure was finished in somewhat less than ten years, but this is to be understood of so much only as allowed it to be used for divine worship : the cloisters, and the other outer works, were scarcely finished when Christ entered on his public ministrations.

\* Chap. xxix. 10,

The building of the whole occupied forty-six years.\*— This is the Temple we are about to describe.

The Temple of Jerusalem stood on the north side of the city on a very high and precipitous hill, which very much added to its grandeur in appearance, and to its strength as a fortification; for which purpose it was always used by the Jews, whether in their factious commotions among themselves, or against foreign enemies when they needed its protection. It occupied a space of about a furlong square, the length and breadth of the whole structure being nearly equal: an immense portion of ground to be covered by a single building. The surface of the mount on which it stood being very uneven and rugged, a wall was built round the whole, and earth filled in to make it level; this wall was in some parts 300 cubits high. We quote from the learned and laborious Calmet the description of the building itself.

“The entrances into the first enclosure were by one gate on the eastern side, one on the south side, one on the north side, and four on the west: one of which went into the palace, one into the city, and two others into the fields. This enclosure was secured by a very high and solid wall, and within it, all around on the four sides, were stately porticoes or galleries, sustained by columns so thick that three men could scarcely grasp them in their arms; for each of them was in circumference twenty-seven feet. The number of these columns was one hundred and sixty-two: they supported a roof of cedar very curiously wrought, and formed three galleries, of which the centre was the highest, and the widest, being in width forty-five feet, and in height an hundred; those on the two sides were but thirty feet wide, and fifty feet high.”...“The court, or area, before these galleries was paved with marble of various colours, and at a little distance from the galleries was a second enclosure, formed by a handsome balustrade of stone, with pillars at equal distances, on which were inscriptions in Greek and in Latin, to warn strangers, and such as were unclean, not to proceed farther on pain of death. This inclo-

\* John ii. 20.

sure had only one entrance on the east, but on the north and south it had three, at equal distances."

"The third enclosure, which contained the temple, and altar of burnt sacrifices, was surrounded by a wall forty cubits high. The entrance to the temple was by fourteen steps, above which was a terrace about ten cubits wide, which went all round the enclosure; from thence was another ascent of five steps before the platform of the gate; so that the wall was but twenty-five cubits high within. The entrance into this portico was by one gate toward the east, by four towards the south, and four towards the north; there was no gate on the west side, but a great wall ran all along from north to south. At the entrance of each gate within were large rooms resembling pavilions, thirty cubits square, and forty high, each sustained by a pillar of twelve cubits in circumference."

"Within this enclosure were also double covered galleries, with two rows of pillars to the east, north, and south, but none to the west. The women had a gate to themselves, on the east side, also one on the south, and one on the north, by which they passed to the place appointed for them, which was distant from that of the men."

"The altar of burnt sacrifices was fifteen cubits high, and forty wide each way: the priests ascended to it by a slope without steps towards the south. At each of the four corners was a small eminence, or little tower: the whole was built of rough stones on which no iron had been used, nor tool of any other metal. The front of the temple, which was one hundred cubits high, and as many wide, was adorned with sundry rich spoils dedicated to God by the Jews as trophies of their victories. The porch of the temple was ninety cubits high, and one hundred in length, from north to south, the door was seventy cubits high, and twenty-five wide. The sanctum, or sanctuary, and the apartments that ranged along the two sides of the temple, had nothing singular." . . . "Within this enclosure was a wall one cubit high, which surrounded the altar of burnt sacrifices, and separated the priests from the other Israelites. This place was not entered by the laity: they came as far as this wall to present sacrifices and offerings, but advanced no farther."—CALMET: Dictionary of the Bible, *Art. Temple*.

On the north western angle of the temple was a very strong tower, built originally by the Asmonean kings, but which Herod greatly enlarged and strengthened, and called it Fort Antonio, in honour of his patron, Mark Antony. He made a passage under ground from this tower to the eastern gate of the temple, near which he built another tower: this was to preserve a communication between the two towers, and the temple, that might be serviceable to himself, or his successors, in case of sedition.

---

We now return to the history of the siege. The miseries of the inhabitants must, at this time, have been extreme: while exposed from without to all the horrors of a besieging enemy, they had still greater horrors to endure from within, from the rapine, violence, and extortion of the contending parties; for while they fought one against another, the people were equally the prey of both. Simon had possession of the upper, John of the lower city, including the temple; having seized it, as already related. A large open space was formed, by the burning of an immense number of houses, on which the contending rivals might meet in arms, and on which their bloody conflicts were almost daily exhibited. Nothing could have been more favourable to Titus than these contentions, and nothing tended more to the accomplishment of his object; for as Josephus quaintly remarks, "the sedition destroyed the city, and the Romans destroyed the sedition, which was a much harder thing to do than to destroy the walls." Equally resentful were they to the Romans, viewing them as heathens and idolaters: for when Titus approached the walls with his friend Nicanor, to treat with them on terms of peace, they would listen to nothing, but threw darts at them which wounded Nicanor in the shoulder: this rejection of all overtures, which were intended for their good, incensed Titus, and induced him to press on the siege with greater vigour. How true has it been from the time of Moses—when the

Lord said unto him, "I have seen this people, and behold it is a stiff-necked people," unto the time of the Apostles, when Stephen addressing them, said, "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye." They have always been contumacious and rebellious—always blinded by their prejudices and their false zeal—always opposing the efforts of others to do them good; and gladly would we admit them to possess a better state of feeling at the present day, could we perceive a change in their real character; for although the circumstances of their present condition prevent their rising in rebellion, yet do we not perceive the same prejudices and enmity—the same blindness and perverseness, as ever governed them? They need only the power to exercise their bad passions, to make them equally fatal to themselves, and to those against whom they may be directed. When, however, the time shall come that they will acknowledge Christ as their Lord and Saviour, the scales will fall from their eyes, and the enmity will be removed from their hearts, and then will they be one people with believing Christians.

Titus, in pursuance of his determination to press the siege with vigour, ordered the suburbs to be destroyed, and the trees in the neighbourhood to be cut down to raise banks, on which to plant the battering engines, according to the mode of attack at that time. From these engines were propelled stones of the weight of a talent, or about 1000 pounds English; and such was the power of the engines, these were carried upwards of a quarter of a mile: other banks were raised nearer the wall, on which were planted the battering engines. On the danger thus approaching so near, Simon and John again laid aside their contentions, and agreed to unite in defence of the city, although with mutual distrust of each other: however, the city was apparently prepared for a vigorous defence, and the wall manned with combatants,—frequent sallies were also made to destroy

the Roman works: in one of these, which was conducted with more than usual vigour, and fury, the impetuosity of the Jews had well nigh overcome the discipline and steady courage of the Romans. The Jews had succeeded in driving them from an important station, where the works were strong, and many engines were erected, and which they had already set on fire, when Titus came to their relief, and himself led on the attack. He slew twelve men with his own hand,—completely succeeded in repelling the assailants, and preserving his engines: in the retreat John (not the insurgent), who commanded the Idumeans, was slain, which caused great grief, for Josephus describes him as a “man of great eminence, both for his actions and his conduct also.”

Notwithstanding the impetuosity with which the Jews made an attack on the Romans, when led on by desperation, and the desire of revenge, yet they possessed not the cool and steady courage, necessary to sustain the labours and privations of a siege—their perseverance was that of obstinacy. Wearied with watching and fighting, and giving way to their natural indolence, on a breach being made into the outer wall, they retired from it, and took refuge behind the second wall,—thinking it sufficiently strong to protect them: but at this time the greatest distraction prevailed in their councils, and they were governed by an infatuation which at once encouraged their prejudices and their sloth: they supposed that God would not give them up to idolaters—that He would not allow the temple to be defiled by the heathens, and they did not relinquish this notion, as we shall see, until nearly the whole city was destroyed, and the temple itself in flames. Titus immediately availed himself of their retreat; a body of soldiers having entered at the breach, they opened the gates, and the army was established within the city: this took place on the fifteenth day of the siege. In the hopes of conciliating the Jews, by avoiding, as much as possible, doing injury to the city, he did not level the outer wall, which per-



haps he ought to have done, viewing it only as a military object; but he left the breach as it was when he entered the city. The Jews having made a furious attack on the troops between the walls, slew a great many, hemmed in as they were, the breach not being wide enough to allow of a retreat in time. Titus here relied too much on the generosity of the Jews, thinking they would rightly appreciate his forbearance; but he was disappointed, and on his regaining his ground he ordered the wall to be demolished, and established his army in the towers: he soon after succeeded in getting possession of the second wall, and made preparations for attacking the third.

Finding that he could not prevail over the good feeling of the Jews, Titus hoped to influence them by their fears; and with this view he suspended operations for a time, and drew out his whole army, fully equipped in military array, in the sight of all Jerusalem. The walls, the towers, and all the elevated buildings were thronged to behold the spectacle. The greatness of the Roman power being thus exhibited at one view, they seemed for a time to be seized with consternation, but it had only a temporary effect, for it did not produce overtures of peace, as Titus expected; he therefore, on the fifth day, recommenced his operations by raising his embankments against the third and inmost wall. Still desirous of preserving what remained of the city, and especially the temple, he made overtures of peace himself, and sent Josephus to them who, as has been already related, was taken prisoner, and was with the army; for he imagined they might yield to the persuasions of one of their own countrymen.

Josephus approached the wall, and demanded a parley. The speeches he made on this occasion are preserved in his works. He first appeals to their sympathies—he exhorts them “to spare themselves, to spare their country and their temple, and not to be more obdurate in these cases, than foreigners themselves, for that the

Romans, who had no relation to those things, had a reverence for their sacred rites and places, although they belonged to their enemies ;” he then represented to them the great power of the Romans, that they were invincible, and conceding to them national pride and national honour, he argues that even these do not require them to hold out any longer, for it is a fixed and admitted law that the weak may yield to the strong, without any degradation. The inhabitants had already suffered much for want of food,—famine had indeed begun its ravages among them: he then refers to their miserable condition in this respect,—appeals to their compassion for themselves, and urges them to submit, “ unless they were able to wage war with famine, and fight against it, or could alone conquer their natural appetites ;” with many other arguments did he exhort them to yield to the conquerors ; he concludes by appealing to his own disinterestedness, and love to them,—“ nay,” said he, “ take my own blood as a reward, if it may but procure your preservation, for I am ready to die in case you will but return to a sound mind after my death.”

The more peaceable of the inhabitants were disposed to listen to terms, but the seditious, and the robbers would allow of no accommodation ; the former that they may indulge their factious spirit, and the latter that they may more readily commit their depredations. Many then attempted to leave the city, carrying with them what property they could, others to desert to the enemy ; this gave rise to new commotions within the walls, for those who were detected were immediately slain, and the more wealthy massacred, on bare suspicion, for the sake of their wealth.

Famine now appeared in its worst form, and accompanied by circumstances that greatly aggravated its horrors: the evil disposed visited every house in search of food, and carried off what they could find, leaving the wretched possessor to pine away with hunger, and when any was discovered, which appeared to

have been concealed, the presumed delinquent was immediately murdered; and when none was found, a rule was adopted by which to judge whether any were secreted: if the inhabitants of the house were wan and emaciated, their lives were spared, presuming that they had nothing to subsist on; if, on the contrary, they were in good case, their throats were immediately cut, and they were left weltering in their blood, as a punishment for the assumed crime of preserving their own lives.

Many sold all they possessed for a measure of barley or of wheat, and as Josephus adds, "when they had so done, they shut themselves up in the inmost rooms of their houses, and ate the corn they had gotten; some did it without grinding, by reason of the extremity of the want they were in, and others baked bread of it, according as necessity or fear dictated to them: a table was nowhere laid for a distinct meal, but they snatched the bread out of the fire, half baked, and ate it very hastily." Dreadful as this representation is, the outlines of the picture are still to be filled up: "children pulled the very morsels that their fathers were eating out of their very mouths; and, what was still more to be pitied (lamented) so did the mothers do as to their infants, and when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that may preserve their lives."

Humane as Titus naturally was, he was induced, as a military man, and in accordance to the practice of those times, to allow a measure that would be abhorrent to modern feelings. Many of the Jews left the city by night in quest of herbs for food; when these were taken, they were, when the morning came, crucified in front of the walls of the city: it is calculated that upwards of five hundred a-day suffered in this manner; indeed "their multitude was so great, that room was wanting for the crosses, and crosses wanting for the bodies." Although this cruelty was not committed by an order from Titus, yet he sanctioned it by his silence, in the

hopes of intimidating the Jews, and inducing them to surrender; in this however he was disappointed.

There is scarcely a truth that stands out more prominently in the whole Bible, than the retributive justice of God; and how generally do we see, not to say invariably, that, in the dispensations of his providence, there recorded, He caused, as an English divine observed—"the sin of men to be seen in their punishment;" who, in this view, can fail to recollect the greatest of all the sins committed by the Jews against the God of Israel in crucifying the "Lord of glory." If we were more minutely observant of the providential dealings of God with men, even at this our own day, we should find more frequently, than we are willing to admit, that God not only apportions his punishment to the *measure* of the sin committed, but appoints it according to the *nature* of the transgression. "And Adonizebeck said, three score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table, as I have done, so God hath requited me."\* "And Samuel said, as thy sword hath made women childless, so shall thy mother be childless among women; and Samuel hewed Agag in pieces before the Lord in Gilgal."†

Titus now carried on the siege with great vigour: several banks were raised against the inner wall, on which he caused the engines to be planted, and one in particular was raised against the tower Antonio, which was a kind of out-work to the Temple, and protected it; but John undermined the space between the tower and the bank, and caused the superincumbent earth to be supported by massive beams: when the work was complete, he ordered the beams to be set on fire; as they were consumed the ground gave way, and the bank and the engines fell into the abyss, and were consumed by the raging flames: the Jews, at the same time, made an attack on the other banks, and destroyed many. The

\* Judges i. 6.

† 1 Sam. xv. 39.

Romans were astonished at the boldness of the design; and greatly disheartened at the success of the enterprise; they began to despair of taking the city by the usual mode of attack. On this Titus ordered a wall to be built entirely round the city, to shut the Jews completely in, so that none could escape; he thought by this that famine would speedily do his work for him, and the lives of his soldiers be spared: this wall was built with the greatest alacrity by his men, and finished in the astonishingly short space of three days, although five miles in circuit.

Famine did now indeed increase upon them, and committed its most awful ravages; even the common sewers and dunghills were searched for food, and that which formerly was loathsome to the sight was now greedily consumed to linger out a miserable existence. Josephus has given us the horrid picture in few words:—"the upper rooms were filled with women and children who were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also, and the young men, wandered about the market-places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them" . . . "Nor was there any lamentations made under these calamities, nor were heard any mournful complaints—but the famine confounded all natural passions: for those who were just going to die looked upon those who were gone to their rest before them, with dry eyes and open mouths." At length the dead became too numerous to be buried in the city, and the bodies were cast over the wall into the valley beneath, and left to putrify in the open air. It is related that no fewer than six hundred thousand were thus thrown over the wall, or carried out at the gates of the city: it may well be supposed what a pestilential stench this would produce, and prevented the besieged from making their sallies on the besiegers.

Titus, desirous of bringing the miseries of the Jews to an end, by forcing them to a speedy surrender, resolved

to make another attack on the walls, and the tower Antonio; but found difficulty in obtaining timber for the construction of the banks, as all the trees had been felled for the former purposes of the siege, and for a considerable distance: the whole neighbourhood, for many miles round the city, was a complete wilderness. Titus, however, was resolved on the attempt to force the city to a surrender, and trees were brought the distance of upwards of twenty miles, and his banks were again formed and the engines planted on them: the attack was principally directed against the tower Antonio, which, as has been already observed, was a protection to the Temple. Having succeeded in undermining part of the outer wall, a furious assault made on it by the battering rams, it at length gave way, and fell to the ground. The joy of the Romans, at this success, was somewhat damped to find that the Jews had built another wall in the mean time, and which they must also demolish before they could make an attack on the tower itself. On this Titus called to him the principal men of his army, and made a speech to them, not concealing the great danger from them in the intended assault, but promising rewards to those who should survive, and, according to a notion the Romans had, a happy immortality to those who may fall. On this an assault was made on the tower Antonio, and it was taken possession of by the Romans, and thus was prepared a way of attack on the Temple itself; but here the humanity of Titus, and his regard to the sacred building, were again discovered: he once more sent Josephus to John, and exhorted him, in the hearing of the Jews, to come out if he wished to fight, and not expose the Temple to destruction, promising to allow the Jews to perform their sacrifices without molestation. Josephus exhorted them "to spare their own city, and to prevent that fire that was just ready to seize upon the Temple, and to offer their usual sacrifices to God therein." Wicked and profane as John was, he was so infatuated as still to hope that God would preserve both

the City and the Temple; for the ancient part, that which was called the "City of David," had not yet been attacked, as it lay beyond the Temple. Josephus, in his reply, taunts John with his folly, and his sacrilege. "Vile wretch that thou art," said he, "if any one should deprive thee of thy daily food, thou wouldst esteem him to be an enemy to thee, but thou hopest to have that God for thy supporter in this war, whom thou hast deprived of his everlasting worship." Josephus, however, believed that the prophecies concerning Jerusalem were about to be fulfilled, for he concludes his address by observing, that "it is God therefore, it is God himself who is bringing on that fire to purge this City and Temple, by means of the Romans, and is going to pluck up this City, which is full of your pollutions." This speech had no effect on John or his party, whose only desire seemed to be to get Josephus into their power, but he was too well guarded by the Roman soldiers.

Titus now began to raise banks against the Temple, commencing at the northern extremity, where the court of the Gentiles was, having previously sent an embassy, or, as it may be understood, addressed the Jews himself, through an interpreter: he concludes his address by saying to them, "if ye will but change the place whereon ye fight, no Romans shall come near to your sanctuary, nor offer any affront to it; nay, I will endeavour to preserve your holy house, whether ye will or no." The Jews not only disregarded this address to them, but despised him for it, supposing it was dictated by his fears: and they prepared themselves for a more vigorous defence: every day, and every night, indeed every hour of the day and night, did the Romans and Jews respectively attack each other, and as the battle gathered round the Temple, many of the Jews fought the more desperately; but John and his party were little regardless of it, as they were the first to put a fire-brand to the sacred building. They burnt down the north-western cloisters, which connected it with the tower Antonio, in order to

cut off the communication with that fort, on which the Romans destroyed the remainder of the northern cloisters, leaving a large open space on that side of the Temple.

The famine had now arrived at its utmost height, and produced almost inconceivable misery: it had reached even the robbers themselves, who had hitherto subsisted on their depredations; but Josephus's account must be given in his own words. "Nay, these robbers gaped for want, and ran about stumbling and staggering, like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, several times rush into the very same houses, in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew every thing, while they gathered such things as the most sordid would not touch, and endured to eat them; nor did they at length abstain from their girdles and shoes, and the very leather that belonged to their shields they pulled off and gnawed: the very wisps of old hay became food, for some gathered up fibres, and sold a very small quantity for four drachmæ:"—about half a crown English money.

But that which was absolutely abhorrent to nature, even in its worst state, remains to be told. A woman, named Mary, had fled from the neighbouring village, Bethzub, to Jerusalem for safety: she was daughter of Eleazor, and eminent for her family, and her wealth: all the property she had brought with her into the city had been seized, and she was without any thing to subsist on, with an infant at her breast. In a moment of desperation she exclaimed, "Ob thou miserable infant, for whom shall I preserve thee in this war, this famine, this sedition" . . . . . "Come on, be thou my food, and be thou a fury to those seditious varlets, and a bye-word to the world, which is all that is now wanting to complete the calamities of the Jews." On this she slew her son and roasted him; and having eaten one half, she concealed



the remainder. The seditious coming in soon after, smelled the food, and demanded to know where it was: on this she uncover'd her son, saying, she had saved "a fine portion of it for them;" even these wretches were seized with a horror and amazement of mind when she said to them, "This is mine own son, and what has been done was my own doing. Come, eat of this food, for I have eaten of it myself: do not pretend to be more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten one half, let the rest be reserved for me also." The men departed with horror at the deed, and the whole city was filled with amazement that such could be committed.

By the mode of attack adopted by Titus to save the Temple, he lost many soldiers, and his patience being wearied with the obstinacy of the Jews, whom he desired to save—although they believed it not—he gave orders to set fire to the gates of the holy habitation: but still reluctant to destroy so magnificent a building, and having a kind of superstitious veneration for it, after a consultation with the commanders of his army, he ordered the fire to be extinguished; but the western cloister was already destroyed. The most sober-minded of the Jews were more disheartened at this circumstance of the Temple being on fire, than at any other—viewing it as an evidence that God had forsaken them; but on its being extinguished, they changed their opinions, and their spirits revived. The following day they made a furious attack on the Romans, who had established themselves in the court of the Gentiles; they were however repulsed, and retired at night to the inner court of the Temple.

Titus was now resolved on carrying the Temple by assault, and ordered his whole army to be in readiness the next morning; but while reposing in his tent, after the fatigues of the day, intelligence was brought to him that it had been set on fire: one of his own soldiers had seized a brand from among the smoking ruins of the

cloisters, and raising himself on the shoulders of one of his comrades, set fire to one of the windows,—the flames spread most rapidly, and communicated to the rooms on the northern side. Titus, with the commanders under him, hastened to the spot, and although the fire had spread far, he was unwilling to give up the hope of preserving the buildings, and ordered Liberatus, a centurion, and the spearmen that were with him to restrain the fury of the soldiers, but without effect, for they seemed as much bent on destroying the building as Titus was on preserving it. This is to be ascribed partly to a desire of revenge against the Jews for their obstinate resistance, and the many hardships they sustained in consequence, during the siege; and partly to a desire for plunder: but if we look deeper, and search for the origin of the catastrophe, we shall find it in the denunciations of the righteous judgment of God—we shall find it in the prophecies of the Lord, the Saviour, Christ, The time was come, and no human power could avert the evil, for every circumstance seemed to indicate a superior, though unseen hand, controuling and directing the actions of men adverse to that which might have been expected:—that the madness of a soldier should set the holy building on fire, contrary to the express command of his general—that the fury of the soldiers could in no wise be restrained, although obedience to command was considered as the highest qualification and merit in a Roman soldier—that the Jews themselves should persist in their infatuated and blind opposition, when they might have saved themselves and the holy building, with many other concurrent circumstances, prove that the hand of God was remarkably displayed.

During the progress of the flames, but before they had reached the inner part, Titus and his generals went into the holy place, and witnessed the magnificence of the interior of the building: accustomed as he had been to the grandeur of the Roman edifices, and the

magnitude of those in Egypt, "he found it to be far superior to what the relations of foreigners contained." On retiring from the Temple, and after viewing its magnificence, his desire to preserve it returned, but all the efforts were ineffectual,—the flames proceeded, and the **TEMPLE** dedicated to the worship of the **GOD OF ISRAEL** was burnt to the ground.

It is related that during the progress of the flames not fewer than ten thousand Jews perished, or were slain in their endeavours to escape from their fury. The priests maddened into rage, seized on what they could find, and threw it at the soldiers; this so exasperated them, that they slew the priests without any regard to age or distinction. Another instance of the cruel rage of the Roman soldiery is recorded: about six thousand women and children had retired to the cloisters which had escaped the desolation, and before Titus had given any orders concerning them, the soldiers set the cloisters on fire, by which many were destroyed by throwing themselves down, others perished in the flames.

Viewing the Jews as suffering these distresses during this last attack on the Temple—viewing the direful calamities sustained by them of famine, pestilence, bloodshed, and rapine, during the siege, and the length of time they sustained these, for it continued six months—considering the number that perished, and their want of sepulture as already related—considering, likewise, the desolation not only of the City itself, and the Temple, but of the Jews themselves, who from henceforth were a people outcast among the nations, and have been a "reproach, and a proverb, a taunt, and a curse"—heightened by the feeling in themselves, which they cannot shake off, that such is the case—how truly was the measure of wrath filled up even to the brim—as foretold by the Lord Jesus, "then shall there be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be."\*

\* Matt. xxiv. 21.

We must not omit to notice here the good providence of God on behalf of those who trusted in HIS NAME, and who acted in obedience to the divine command. Jesus had foretold the destruction of the City and of the Temple—"There shall not be left one stone upon another that shall not be thrown down :"\* and at the same time gave certain signs by which his disciples should know that the time was approaching: these were all accomplished when the city was surrounded by the Roman armies, by the direful calamities suffered by the Jews, and in the extraordinary signs that appeared in the heavens.† The command was, "when ye shall see Jerusalem encompassed with armies" . . . . "then let them which are in Judea flee to the mountains." Those who obeyed were preserved, those who disobeyed perished: it is related by Eusebius, that the Christians left the city, at a time when Titus issued a humane edict giving permission, and retired to the city of Pella, and that not a

\* Luke xxi. 6; 9—22.

† Thus were the miserable people persuaded by these deceivers, and such as believed God himself, while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but like men infatuated, without eyes to see, or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet that continued a whole year."—JOSEPHUS: *Antiquities*.

It is disputed, by the learned, whether Josephus means that there was both a star and a comet, or whether the star resembled a comet. It was enough for the purpose that it had the shape of a sword, for what more striking indication could have been given? As a star, which is an emblem of power and dignity, stood over the birth-place of Jesus, so a sword, which is an emblem of judgment and desolation, was sent to give warning to the Jews. Other appearances in the heavens are mentioned by some writers, but as they are questioned, we do not trouble the reader with them.—*Ed.*

single Christian perished in the general destruction. We presume that real and believing Christians must be meant; for as there was a Judas Iscariot among the Apostles, and a Simon Magus among the professed disciples, so there must have been many mere professors, or, which is the same thing, false professors, during the interval of forty years that had elapsed since Christ said "he that is not with us is against us:" and we doubt whether the protecting providence of God was extended towards false Christians any more than towards unbelieving Jews.

Notwithstanding the demolition of the lower city, and the destruction of the Temple, the upper or ancient city—"the City of David"—in which stood mount Zion and two royal palaces, was still entire, and its walls had not been approached; these were, however, strong, and had, as part of the defence, three towers, both higher and of larger dimensions, and stood upon a higher acclivity than the others. Within these walls Simon and John, who had survived all the desolations, retreated with the seditious of both parties. Their obstinacy was not yet overcome, and they seemed resolved to defend themselves, which compelled Titus, after he had supposed that his labours were ended, again to plant his engines against the walls, having previously tried the effect of another parley. He summoned the rebel chiefs, and offered to spare their lives, and those of the other Jews, on their submitting themselves to him as prisoners; they disdainfully rejected the humane offer, and required to be allowed to go out of the city free, with their wives and children. Their obstinacy compelled Titus to commence an attack on this remaining part of the city.

The spirits of the most valiant of the rebellious Jews now sunk, and many desertions took place, among the inhabitants, in consequence of a proclamation from Titus, offering a pardon to those who should submit,

and the Romans had no great difficulty in getting possession of this last refuge; taking vengeance on all they could find, filling the streets and lanes with dead bodies: many, however, who were still in arms, fled out of the city, and assembled in the valley of Siloam, and made a last and desperate attack on the Romans: in this they were speedily defeated, and dispersed; most of them secreting themselves in the subterraneous passages leading from the Temple. Thus were the Romans in entire possession of the renowned "City of David," and the just judgments of God were accomplished, in the fulfilment of his prophecies, against his unbelieving and rebellious people.

Now was the city given over to indiscriminate slaughter, sparing neither age nor sex; until the soldiers were absolutely tired with their work of destruction: at length orders were issued that none were to be slain, but those found in arms, and the aged and infirm; but the young were preserved, and kept as prisoners: the tallest and most beautiful were selected to adorn the triumph.

An immense number were sent into the provinces *as presents*, that they might be destroyed upon the theatres by the sword and by the wild beasts:\* all above seventeen years of age were sent as captives to work in the Egyptian mines.† Fronto, one of Cæsar's particular friends, was appointed to make this selection, and if we need any thing, in addition to what has been already

\* We cannot account for this piece of apparently wanton and unmeaning cruelty in Titus, considering his humane disposition, but on the ground of his being the instrument, in another way, of fulfilling the just judgments of God—that the punishment of the Jews might be known to all the world, both as a warning and a witness. "Thou didst it secretly, but I will do it before all Israel, and before the sun."‡

† It will be interesting to quote the scriptures prophesying this second captivity in Egypt; and it was even more galling than the first,

‡ 2 Sam. xii. 12.

related, to give us a correct idea of the extent of the misery sustained by the Jews, both as to its character and measure, it will be found in the fact, that during the time employed in making this selection from among the prisoners, eleven thousand perished by famine : and it will assist us to form some conception of the nature of the misery, to know that Jerusalem was not more than half the size of London, and at the time of the siege, contained nearly three millions of souls, including those who had come up to the feast—being more than double the number of our own crowded city ; and that under all the direful circumstances of war, famine, pestilence, constant commotions and conflicts among themselves, and private assassinations. We can hardly conceive of so great measure of human misery being brought into so small a compass. Of these three millions about one half perished in the city during the siege, and the other were either taken prisoners in the various assaults, or slain during the last, or sent as slaves to Egypt, or distributed through the provinces for exhibition and slaughter.

The remaining history of the Jews, as a people, will be summed up in the fact of **THEIR DISPERSION** : they were no longer a people, and therefore could no

“ And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee . . . and there ye shall be sold to your enemies for bondmen, and bondwomen, and no man shall buy you,” Deut. xxviii. 68.—alluding to the captives to be sold being more numerous than the purchasers. “ Now will he remember their iniquity and visit their sins ; they shall return to Egypt, for Israel has forgotten his Maker, and buildeth temples, and Judah has multiplied fenced cities, but I will send a fire upon his cities, and it shall devour the palaces thereof.” Hosea viii. 13, 14—referring to their disregard of the true worship of God, and their confidence in their fortifications, instead of the God of Israel. “ They shall not dwell in the Lord’s land ; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria, ix. 3 ; —they shall be compelled to eat, as a punishment, things forbidden by their law. See also Jeremiah xlv. 7—14, a striking prophetic description of their state and character while dwelling in Egypt, after the destruction of the city, and the judgments of God upon them, for their continued iniquity.

longer claim a place in history; how long they will remain dispersed, and "scattered and peeled," and how long before the prophecies concerning them will be fulfilled, when they will be brought again to their own land, and the unbelieving Gentiles will endure the wrath of God, is known only to Him who "has the times and the seasons" . . . . "in his own power"\* and revealeth them not to the curiosity of men.

The history of the Jews, as a nation, is ended; they are, and will be kept, a distinct and a disjointed race, that the power of the Almighty may be more clearly shown when they shall be again assembled, united and repossess the promised land, of which the extent of the promise, as connected with it, remains unknown, because unfulfilled; and the full extent of the blessings in reserve for them, is beyond the powers of a human mind to conceive. On the subject of their restoration we shall quote, as a concluding paragraph, a passage which refers to it, from a work by the Rev. Hugh M'Neile; and in the opinion he has formed, he is fully borne out by the word of God, in numerous passages that may be quoted. "They shall acknowledge their iniquity, and the consequent righteousness of God's chastisements: they shall recognize his hand in their dispersion among their enemies: they shall accept their punishment from Him as a token of holy love, and they shall cry to Him for deliverance out of their distresses. These shall be the beginnings in them of the manifestation of God's sovereign mercy towards them, preparatory, and immediately antecedent to their restoration. This state of mind and heart is frequently spoken of, as the obviously implied condition upon the performance of which the restoration hangs suspended."† Then will come the blessed consummation, which we give in the conclusive words of Scripture—so concise, and yet so clear. 'Thus saith the Lord God,

\* Acts i. 7.

† We would venture on an interpretation, or rather an explanation, of this latter clause. We would not understand the Rev. Author to



I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." \*

---

CONCLUSION OF THE JEWISH HISTORY.

---

mean that although "the restoration hangs suspended" on the "performance" of a "condition," that there can be any doubt that the condition will be performed. It is as certain as that God is true to his promise; for He has guaranteed the performance: God will HIMSELF take away the stony heart out of their flesh, and give them an heart of flesh.

\* Ezekiel xxxvii. 21, 22.

---

REFLECTIONS  
ON SELECT PASSAGES OF SCRIPTURE.

---

*From M'Neile's popular Lectures on the Prophecies relative to the Jewish Nation.*

We apprehend that we shall not better perform this part of our work, which has been to give reflections on some passages of Scripture, and in a way more acceptable to our readers, than by abridging the last Lecture of the above work, so as to give a general view of the subject as taken by the Rev. Author, and which may serve as a supplement to the History of the Jews that is just concluded.

---

*Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he has redeemed Jerusalem.—ISAIAH lii. 9.*

"There are two topics which relate to the future destiny of the Jews, which are the subjects of many and most animated predictions. 1st, The restored Jewish nation shall have

national pre-eminence on the earth. 2ndly, The restored Jewish nation shall prove a blessing to all the nations of the earth. The Scriptures describe the *nature* of the Jewish national glory, when their King shall be King over all the earth. One King, and his name one. It will not consist of such elements of superiority as now constitute the glory of nations. Military and naval prowess, literary fame, commercial prosperity, and splendid attainments in the arts and sciences, for the embellishment and enjoyment of social life, enlightened and liberal policy, improving revenues, and domestic arrangements, are now the subjects of national glory ; but the pre-eminence of the restored Jewish nation, will consist in a superiority of a wholly different nature from this, The national glory of this dispensation is inseparable from *unrighteousness*: the restored Jewish nation, on the contrary, will be A RIGHTEOUS NATION.—The national glory of this dispensation is inseparably connected with *war*, and the wretchedness and misery consequent thereupon: the restored Jewish nation will be a *peaceful* nation ; and under their dominion there shall be universal and permanent peace in all the earth.—The national glory of this dispensation may consist with *infidelity* ; a man who is an infidel may be a king, a general, an admiral, a statesman, a poet, or philosopher : the restored Jewish nation, on the contrary, will be a nation of *true worshippers* of the only living and true God—Jehovah in Trinity—the God of Abraham, of Isaac, and of Israel. Thus it appears that the glory, the kingdom, the pre-eminence of the restored Jewish nation shall consist in their nearness to God, and his nearness to them. His sanctuary in the midst of them shall cause all the nations of the earth to do them honour ; and their holy superiority shall be exercised in perfect national and individual righteousness, in universal and uninterrupted peace. But how can these things be? How can righteousness, peace, and true devotion supersede among the nations, the high and lofty splendour, the pride and glory of military and naval superiority? The answer is—the sceptre of Messiah's kingdom in the earth will be a *sceptre of righteousness*, his people's prayer will be heard and answered—  
 “Thy will be done on earth as it is in heaven.”

2ndly. Upon the *nature* of the blessing thus to be be-

stowed upon the nations by means of the restored Jews, it will be the true and proper conversion to God, and not merely, as some have urged, a state similar to Adam before the fall; a holy and happy state indeed, but still not the state of a converted sinner upheld by the Spirit of God.

“It is predicted by Zechariah, that when the Jews shall be restored to their land, and their King shall have returned to reign over them, and the whole earth, *living waters shall go out from Jerusalem*. It is also predicted by Joel, concerning the same period, that *it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim*. Compare with these the vision given to Ezekiel, of the holy waters issuing from the temple, and flowing forth to the healing of the desert and the sea, so that whithersoever the waters shall come, every thing shall be healed and shall live.\* By living waters are meant the gifts and graces of the gospel dispensation; that these benefits will be diffused more extensively by the restoration of the Jews, is not obscurely intimated in Romans xi. 12, 15, where the Apostle says, ‘If the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness.’—The fall of the Jewish nation has been a blessing to the world, in opening a door for the gospel to come among the Gentiles to the conversion of a few; ‘*much more*, argues the Apostle, the recovery of that nation shall be a blessing to the world, even life from the dead.’ An Adamic state of innocent creatureship, is so infinitely inferior to a christian state of union with God, that no increased proportion of the number of creatures so blessed would justify the *much more* of the Apostle.

“Refer, lastly, to Revelations xxi. The New Jerusalem is seen coming down from God out of heaven; and this glorious bride of the Lamb—the whole of the mystical body of Christ—being described, it is added, ‘and the nations of them that are SAVED shall walk in the light of it. . . . and they shall bring the glory and honour of the nations into it.’”

\* Ezekiel xlvii. 1–12.



# ARCHITECTURE.

PLATE XV

Fig. 1.

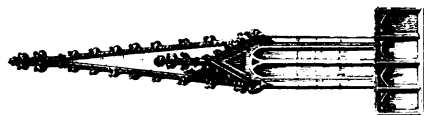


Fig. 2.

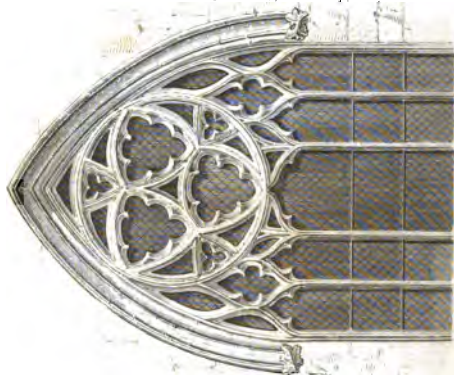
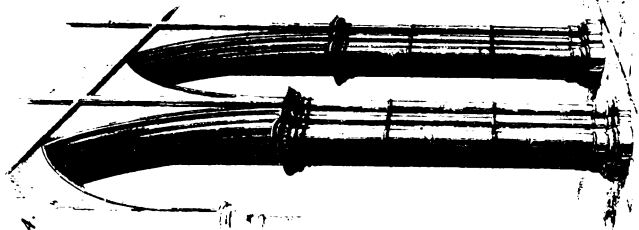


Fig. 3.



Fig. 4.



## SERIES OF ESSAYS ON THE SUBJECT OF ARCHITECTURE.

---

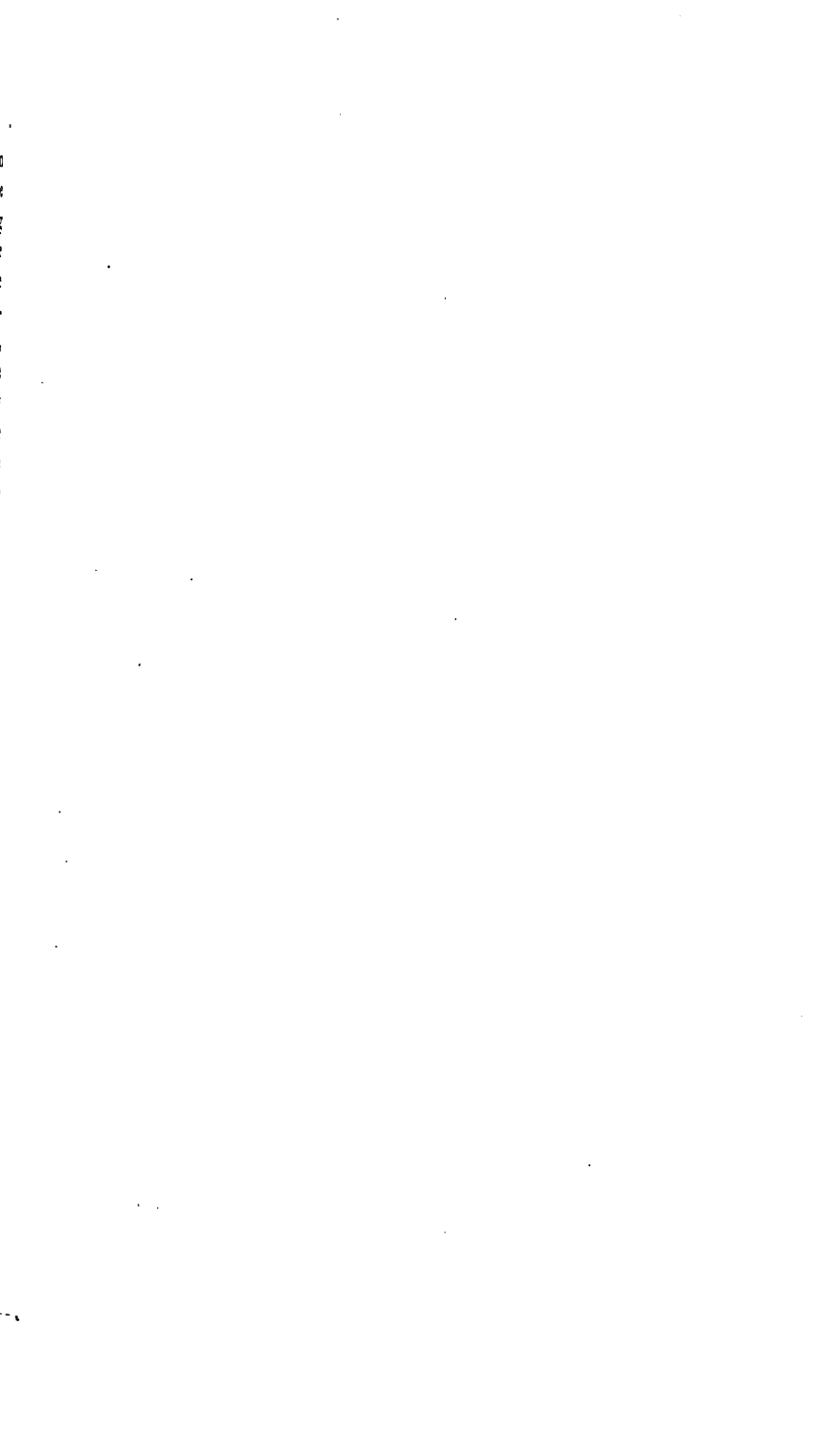
### CONCLUDING ESSAY.

In our last Essay we promised to give an account of the introduction and progress of the Gothic style of architecture. In the review then taken of the various hypotheses contrived by different writers to account for the origin of this style, a preference was given to that which ascribes it to the gradual progress of the art, and the suggestions which successive improvements would naturally originate. This is strikingly exemplified in the church of St. Cross, near Winchester, from which the specimens in the plate accompanying our last Essay were taken. We have here the circular arches of the Saxons, by their intersections, furnishing the idea of the pointed arch. In another part of the same building we find the pointed arch, still supported on massive Saxon columns; advancing still further we meet with arches more highly pointed, supported on light clustered columns, in lieu of the single massive column. And when it is considered that these varieties occur in the same building, and were the work of the same architect, Henry de Blois, Bishop of Winchester, it gives considerable force to the hypotheses. In short, this building, which, with the exception of the west end, was entirely the work of Henry de Blois, may be regarded as a series of essays towards the establishment of the pointed style, which soon after made its appearance in a regular form. The buttresses necessary to the support of the walls began now to be terminated with pinnacles, of which we have given an example in *Fig. 1, Plate 14.*—The gradually increasing height of the pointed arch, naturally led to a long and narrow form of window: these required that the pillars on which they rested, or which were placed by way of ornament at their sides, should be proportion-

ably tall and slender; and each column being weak in itself, it became necessary to multiply them, and hence arose the clustered column. The windows being long and narrow, two or more of them would occasionally be placed together under one common arch, and by the space thus left between the heads, requiring some ornament, led to the introduction of the trefoil, quatrefoil, cinquefoil, and Catherine wheel; and thus by successive improvements we arrive at the richly ornamented window with its complex tracery—a specimen of which we have shown in *Fig. 2*.—A further characteristic of this style is found in the canopied niches, with which some of the ecclesiastical buildings of the period we are now describing were profusely decorated, and which were often used as tabernacles for the reception of statues, as seen in *Fig. 3*.—Of the clustered columns of which we have already spoken, an example is shown in *Fig. 4*, where the contrast is complete, between the single massive column supporting the semicircular arch of the Saxon period, and the grouped and slender columns, surmounted by the richly moulded lancet arch, which characterize the most advanced period of Gothic architecture.

To this period succeeded another, in which the rage for innovation despoiled this style of its best features; the high pointed arch was gradually depressed: instead of the aspiring pinnacles and spires of the preceding era, the towers now built were covered with hemispherical cupolas; and a truly barbaric style—consisting of irregular and ill-executed Grecian members, with intermixed globes, triangles, frets, pyramids, obelisks, and other absurd devices, as may be seen on the ornamental tombs, and other works, executed in England, between the close of the reign of the last Henry, and the early part of the reign of the first Charles—completed the downfall of Gothic architecture.

FINIS.











**This book should be returned to  
the Library on or before the last date  
stamped below.**

**A fine of five cents a day is incurred  
by retaining it beyond the specified  
time.**

**Please return promptly.**

Widener Library



3 2044 092 962 174